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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

VOL. LII.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1856.

Published at the expense of the American Board of Commissioners for Foreign Missions; and the profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih station, 4, 133–4, 180–1; seminary, interesting pupils, &c., 180
Abenaquis, mission to, 13
Adabazar—see Constantinople
Adana—see Aintab
Adrianople—see Constantinople
Ahmednuggur mission, 7, 28, 83–4, 122–3, 172–4, 188, 197–202, 234, 273–5, 303–5, 330; annual survey, 7; licensure of Sidoo Bapoojee, 28; churches, 7; Mahars at Kolgaw, 83; Khoker, 122; labors, 123; annual report, 172–4; church formed, 188; report of the first church, 197; of the second church, 198; preaching tours, 199; persecution of two young men, 200–1; baptism of two young men, 234; account of two young brahmin converts, 273; interesting baptisms, 303; sympathy with converts, 304; death of a blind native Christian, 330
Aintab station, 4, 112, 208–9; 230–32, 270–2; church at, 39; Sabbath school at, 38; Kessab, 35, 209, 271; Oorfa, 112, 271; church formed, 113; Bitias, 209, 271; Tarsus, 209, 231, 271; Adyaman, 208; ordination at Adana, 230; communion at Adana, 231; Adana, 271; annual report, 270–2; Killis, 271; Birijik, 272
Aleppo station, 36–7, 65–7, 272; removal of missionaries from, 65
American Board, annual survey of its missions, 1–13; finances of, 29, 318, 359, 380; special meeting, 92, 97–103; annual meeting, 253, 318, 353; next meeting, 371
Address of missionaries to British Ambassador at Constantinople, 184
American Systematic Beneficence Society, 217
Amoy mission, 9, 167–70, 221; annual survey, 9; churches, 9, 167, 170; schools, 168; theological class, 168; persecution, 169, 170; arrival of missionaries, 221
Antioch, 36, 41, 123; arrival of Mr. and Mrs. Morgan, 156, 228–30, 316; encouragement at Bitias, 229; ordination at Kessab, 229; vicinity of Kessab, 230; visits to Kessab and Bitias, 316; climate of Antioch, 317
Anderson, Rev. Dr., letters from, 33–41
Annual survey of missions, 1–13
Arabkir station, 4, 117, 265–7, 295–8, 375–6; progress at, 117; persecution at, 177; annual report, 265–7; labors among and account of the Kuzzel-bash, 296–8; promise at Shehuk, 375
Arcot mission, 8, 221; annual survey, 8; churches, 8; schools, 8; arrival of missionaries, 221
Armenian mission, 4, 14–16, 46–7, 60, 67–80, 112–18, 123, 134–40, 177–9, 188–9, 206–9, 227–32, 252, 257–73, 282, 289–98, 316–18, 333–38; annual survey, 4; schools, 4; printing, 4; churches, 4; arrival of Mr. and Mrs. Allen, 60; of Mr. and Mrs. Pollard, Mr. Trowbridge, and Misses Tenney and West, 123; controversy among the Armenians, 138; annual meeting, 252, 257–73; changes in location of missionaries, 257; review of the field, 257–8.
Ascension Island, 10, 42, 58–9, 161–3, 193–5, 225–7, 279–82, 376–8; small-pox, 10; labor, 42 161; peace at, 43; arrival of Mr. Doane, 59; prospects for the future, 163; visit to Strong's Island, 193; McAskill Islands, 193–4; urgent call for help, 194; other parts of Micronesia, 194–5, 227; annual report, 225; preaching, 225; education, tours, and medical labors, 226; opposition of foreigners, 226; journal of Dr. Gulick, 279; Bonabe religion, 280; death of the King, 280; visits from chiefs, 281–2; want of a vessel, 377
Assyrian mission, 6, 16, 47–8, 60, 80, 118–20, 140–2, 176, 205–6, 331–3; annual survey, 6; arrival of missionaries for, 60; annual report, 140; trials of a convert, 118; Mardin, 119; Geolle, 120; the war, 142; movement in Jebel Tour, 176; Protestant community formed, 176; gospel in Koordish, native helpers, cases of interest, &c., 332

Baptist Missionary Society, English, 25–6
Baptist Missionary Society, General, 25
Baptist Missionary Union, 213–17
Basle Missionary Society, 25
Batticotta—see Ceylon
Bebek—see Constantinople
Beirût station, 5, 179, 379; annual report, 179 church schools, &c., 179
Bengal Missionary Conference, 147–56
Bennington—see Choctaws
B'hamdûn, 5, 179; annual report, 179
Bhingar—see Ahmednuggur
Bibliographical notices, 20–4, 88–91
Bombay mission, 7, 171–2; annual survey, 7; annual report, 171–2; need of the gospel felt, 172; need of more laborers, 172
Broosa—see Constantinople
Boxes, &c., to missionaries, 58
Baptist Free Mission Society, 217
Baghchejûk, 73–4, 134–6, 259, 261, 283; Mr. Parsons's removal to, 73; Mr. Everett's visit, 73; letter from a native, 74; Turkish judge and Bible, 135; coffee shop, 136; annual report, 261; accessions to the congregation and spread of the truth, 293–4

Canton mission, 9, 124, 307–10, 316, 322; annual survey, 9; improvement, 124; annual report, 307–10; tour of Mr. Vrooman to the interior, 316; translation of a Chinese placard, 323
Chinese Evangelization Society, 220
Cesarea station, 4, 47, 113, 208, 268, 282; church at, 47, 113; Moslem inquirers, 47; inquirers,

114; Nigda, 114; the work in other villages, 115; advance of the reformation, 208, 232; annual report, 268
Ceylon mission, 9, 60–1, 124, 156, 170–1, 236–8, 253, 275–7, 283, 306, 349; annual survey, 9; churches, 9, 275; schools, 9, 277; annual meeting of, 60–1; native pastor ordained, 61; labors, 124; encouragement, 156; obstacles and results, 170–1; dedication, 236; a storm, 236; memory of Mr. Poor, 237; forty years since, 237; labors at Chavagacherry, 237; report of Panditeripo station, 253; annual report, 275–7; Batticotta seminary, 277; additions to the church, 283, 349; dispensary, 283; Oodooville boarding school, list of pupils, 306; small pox, 349
Cherokees, mission to, 12, 27, 220; annual survey, 12; annual report, 220; church, 12, 27, 220; schools, 12, 220; press, 12
Choctaws, mission to, 11, 220–1, 238, 252; annual survey, 11; churches, 11; schools, 11; interest manifested and call for help, 221; death of Miss Aiken, 238; additions to the church, 252
Constantinople station, 4, 14, 72–4, 134–8, 317; new church organized, 14; Bible and Moslems, 15; the future of Constantinople, 51; Nicomedia, 72, 259, 262; Bebek, 259, 260; Pera, 259; Adabazar, 259, 262, 294; Broosa, 259; review of the year, 137; fruit of the gospel, 133; annual report, 258; progress of the work, 317
Correspondence with missionaries, 57
Church Missionary Society, 245–8
Church of Scotland, schools and preaching in India, 346–8
China, missions in, statistics of each city, 19

Dakotas, mission to, 12; annual survey, 12; church, 12
Demirdesh—see Constantinople
Departure of missionaries, 28, 189, 318
Deputation to India, report of special committee on, 365
Diarbekir station, 6, 47–8, 118–20, 205; change at, 6; climate, 47; additions to church, 47; Hainee, 48, 206; annual report, 205; schools, 206
Divrik—see Kharpoot and Tocat
Duff, Rev. Dr., address of, 49–50
Donations, 29, 61, 92, 125, 157, 189, 221, 253, 285, 318, 349, 382
Dwight—see Cherokees
Deir-el-Kummer station, 5

Egin—see Arabkir
Erzroom station, 4, 76–80, 264, 295; visit to Khanoos, 76–9; life of the villagers, 77; Baron Harootun, 78; fall of Kars, 79; annual report, 264; another church formed, 295
English Bible and Missionary Societies, contributions to, 243
Episcopal Prot. church, U. S. Board of missions of, 55

Fairfield—see Choctaws
Freewill Baptist mission, 27, 55
Fuh-chau mission, 9, 34–5, 166–7, 277, 283, 349; annual survey, 9; preaching, 9; schools, 9; education and preaching, 166; books, 10; a pretended revelation, 84; Chinese views of Christianity, 85; distribution of tracts, 166; chapels, 167; new location, 277; opposition and abuse, 278; first convert baptized, 283; death of Mr. Cummings, 284; death of Mrs. Doolittle, 349

Gaboon mission, 2, 43–4, 91, 108–9, 156, 209–12, 284, 339–40, 371–5; annual survey, 2; death of Mrs. Herrick, 2; preaching, 2, 210; annual report, 209–10; school, 2, 156, 210, 284; Pangwes, 3, 44, 108, 211, 212, 340; visit to Shikani towns, 43; climate of, 91; slavery among the Pangwes, 108; superstition of the natives, 109; robbery of Messrs. Adams and Preston, 211; state of the work, 339; reinforcements wanted, 340; arrival of Dr. Ford, 340; death of Mr. Adams, 371
Gawar station, 6, 143, 175, 303; trouble from the Koords, 175; school, 175; changes, 303; prospect in the mountains, 303
Greece, mission to, 3, 252; annual survey, 3; attendance on Sabbath, 3; theological class, 3, 252; printing, 3, 252; unquiet state of the kingdom, 252

Hainee—see Diarbekir
Hawaiian Missionary Society, 341–4.
Hasbeiya station, 5, 111
Hass-keuy—see Constantinople
Homs station, 5, 112
Hatti-sherif of the Sultan of Turkey, 181

Ifumi—see Zulus
Inanda—see Zulus
Irish mission, 27

Jews, mission to, 3, 272; annual survey, 3; Thessalonica, 3, 272; discontinuance of the mission, 272
Jews, British Society for Propagating the Gospel among the, 220; London Society for the same, 344.

Kessab—see Aintab and Antioch
Khanoos—see Erzroom
Kuzzel-bash, the, 296–8
Kharpoot station, 41, 267; annual report, 267; disturbance at the funeral of a child, 334; calls from new places, 335; visit to the mountains, 336; Choonkoosh, 337
Killis—see Aintab
Kolapoor mission, 7, 124, 143–4; annual survey, 7; schools and books, 7, 144; annual report, 143; preaching, 143
Koomkapoo—see Constantinople

Lenox—see Choctaws
London Missionary Society, 248–52
Leipsic Missionary Society, 25
Lutheran Missionary Society, (U. S.) 55
London Society for promoting Christianity among Jews, 341
Letters to missionaries, 57

Missions in China, statistics of, 19
Madras mission, 8, 252; annual survey, 8; churches, 8; schools, 8; press, 8; additions to the church, 252; account of the converts, 252–3
Marquesas mission, 315, 341–4
Madura mission, 8, 124, 144–7, 235, 316, 325–30; annual survey, 8; churches, 8, 124, 144, 325; schools, 8, 145–6; annual report, 144–7; changes in the mission, 145; seminary, 235; distribution of tracts and translation of books, 236; deaths of catechists, 316; admissions to church, 325; new churches to be formed, 325; labors in the villages and tours, 327; an old papal church, 328; salt pans, 329
Moravian missions, 51–3, 85–8; in Jamaica, 187, 219
Mandahasalie—see Madura
Manepy—see Ceylon
Marash station, 4, 67–70, 189, 269–70, 289; disturbances and robberies at, 67–70; visit of Mr. Schneider, 70–2; admissions to the church, 71, 290; additions to the Protestants, 189; annual report, 270; church officers elected, &c. 289; inquiry and progress, 290–1

Marsovan station, 4, 262
Moosh—see Erzroom
Mosul station, 6, 16, 80, 140–2, 176; progress at, 16, 80; annual report, 140; Protestant community formed, 176
"Morning Star," 284, 330
Missionaries, letters, boxes, &c. to, 57–8
Micronesia mission, 10, 42, 58–9, 161–3, 193–5, 225–7, 279–82, 313–15; annual survey, 10; labors, 161; prospects for the future, 163; McAskill Islands, 193–5; annual report Ascension Island, 225; journal of Dr. Gulick, 279; arrival of Dr. Pierson, 313

Nestorian mission, 6, 28, 81–3, 121–2, 142–3, 156, 174–5, 203–5, 232–4, 298–303, 331; annual survey, 6; education, 6; additions to the church, 7, 28, 203, 299; relations to Persian government, 28; annoyance from officers of, 81, 142; letters from officers of, 121; labors, 82; do. of the native helpers, 83; prospects for the future, 121, 300, 302; press, 122; dispute between Persian government and English ambassador, 156, 301; continued hostility of Persian government, 174; revivals in villages and seminaries, 203–4, 234; conversion of a papal missionary priest, 331; visit of English embassy, 233; a family poisoned, 233, 300 memoir of Dea. Gewergis, 239–43; visit to Tergawer, 298; war with Affghans, 331
Nicomedia—see Constantinople
Norwegian mission, 27
Nova Scotia mission, 27
Netherlands Missionary Society, 53

Ojibwas, mission to, 12; annual survey, 12; treaty with U. S. 12
Oroomiah—see Nestorian mission

Presbyterian Board of Foreign Missions, 213
Paris Missionary Society, 252
Pera—see Constantinople
Pergamos—see Smyrna
Postal arrangements in Turkey, 56; postage to missionaries, 58

Rodosto—see Constantinople
Rhenish Missionary Society, 54
Reformed Presbyterian mission, (Scotland,) 55

Sandwich Islands, 11, 59, 157, 310–12, 315; annual survey, 11; progress, 11; churches, 11; new house of worship at Kohala, 59; contributions at Waimea, 157; volcanic eruption, 59; annual report, statistics, &c., 310–12; Marquesas mission, 315, 341–4
Satara mission, 7, 196–7, 283; annual survey, 7; annual report, 196–7; native helpers and inquirers, 197; death of Mrs. Munger, 283
Scutari—see Constantinople
Senecas, mission to, 13, 18, 27; annual survey, 13; churches, 13; contributions, 13; schools, 13; orphan asylum, 13; account of three aged Indians, 18; religious interest among, 27
Seroor station, 7, 202; encouragement in the villages, 202
Shanghai mission, 10, 17, 157, 164—6, 195–6, 221, 321–2; annual survey, 10; admissions to the church, 17, 322; account of Mrs. Wong, 17; review of the year, 157; annual report, 164; itinerating labors of Mr. Aitchison, 165; manner in which preaching is received, 165, 195; preaching places and services, 195; arrival of Mrs Blodget, 221; visit of Mr. Bridgman to Fuh-chau, 321
Sidon station, 109
Sivas station, 4, 74, 116, 264, 337–8; reception of Messrs. Parsons and Plumer, 74; inquirers, 75; labors, 76; character of the people, 116; of the priests, 116; church, 117; annual report, 264; Sabbath services, inquirers, and neighboring towns, 338
Smyrna (Armenian) station, 4, 46, 188, 227, 291–3, 378; Thyatira, 46, 227; Pergamos, 46; additions to the church, 188; trials of converts, 228; persecution of a Greek protestant, 291–3
Strong's Island, 10, 193, 313–15; visit of Ascension Island missionaries, 193; arrival of Dr. Pierson, 313; a converted sailor, 314
Syrian mission, 5, 28, 45, 60, 65–7, 109–12, 124, 129–34, 179–81, 282; annual survey, 5; death of Mr Whiting, 28, 45, 67; obituary notice of, 129–33; press, 5; schools, 5, 124; seminary, 133–4; arrival of Mr. and Mrs. Aiken, 60; protestants at Aleppo, 66; annual report, 109–12; persecution at Alma, 110; arrival of missionaries, 124; death of Mrs. Aiken, 282

Thessalonica—see Jews
Tillipally—see Ceylou
Tocat station, 4, 60, 123, 136, 232, 263, 338–9, 379; Dr. Jewett robbed, 60; theological students, 138; happy death, 139; additions to the church, 60; labors, 123; Zile, 123, 232; work in the city, 232; annual report, 263; the present contrasted with nine years since, by Mr. Powers, 338
Trebizond station, 4, 15, 178, 206–7, 265, 317, 379; changes and removals, 15; efficacy of divine grace, 16; signs of progress, 178; bookstore opened, 178; attempt to prevent a wedding and its results, 206–7; annual report, 265; tours by Mr. Powers, 317
Tripoli station, 5, 111.
Turkish Missions Aid Society
Thyatira—see Smyrna
Tuscaroras, mission to, 13; annual survey, 13; church, 13; schools, 13

Umtwalumi—see Zulus
United Presbyterian Missions, (Scotland,) 217

Wudaley—see Ahmednuggur
Wesleyan Missionary Society, (English,) 24; missions in Canada, 185, 348

Yuzgat—see Cesarea

Zulus, mission to, 3, 28, 103–3, 124, 156; annual survey, 3; preaching, 3; churches, 3; additions to, 28, 104, 124; schools, 3, 104; annual report, 103; seminary, 104; an unblest marriage, 107; arrival of Mr. and Mrs. Pixley, 156

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 3
Abraham, Mrs , 3
Adams, H. M., 2, 3, 43, 44, 91, 109, 209, 211, 339, 371
Adams, Mrs. Sarah C., 3
Agnew, Miss Eliza, 9
Aiken, Edward, 5, 60, 180
Aiken, Mrs , 5, 60, 232
Aiken, Miss L. M., 11, 238
Aitchison, William, 10, 18, 164
Alexander, W P., 10
Alexander, Mrs. 10
Allen, O P., 4, 60, 257, 379
Allen, Mrs., 4, 60, 379
Andrews, C. B., 10
Andrews, Mrs. 11
Arms, Miss Maria P., 11

Bailey, Edward, 10
Bailey, Mrs., 10
Baldwin, C. C., 9, 84, 85, 166, 233
Baldwin, Mrs., 9
Baldwin, Dwight, 10
Baldwin, Mrs., 10
Baldwin, William O., 10
Baldwin, Mrs., 10
Ball, Dyer, 9
Ball, Mrs., 9
Ball, J. N., 4, 46, 113, 208, 268, 269, 282
Ball, Mrs., 4
Ballantine, H., 7, 28, 172, 173, 188, 198, 199, 202, 234, 273, 303, 330
Ballantine, Mrs., 7, 330
Barker, W. P., 7, 122, 172
Barker, Mrs., 7, 122
Beebee, A. G., 4, 37, 71, 72, 189, 269
Beebee, Mrs., 4
Beckwith, E. G., 11
Beckwith, Mrs., 11
Benjamin, Nathan, 4
Benjamin, Mrs., 4
Bennet, Miss Hannah, 11
Benton, W. A., 5, 34, 35, 179
Benton, Mrs., 5
Best, Jacob, 2, 108.
Best, Mrs., 2
Bird, William, 5, 34, 133
Bird, Mrs., 5
Bishop, Artemas, 11
Bishop, Mrs., 11
Bissell, Lemuel, 7, 28, 33, 172, 174, 202
Bissell, Mrs., 7
Bliss, Asher, 13
Bliss, Mrs., 13
Bliss, Daniel, 5, 28, 124, 232
Bliss, Mrs., 5, 28, 124
Bliss, E E., 4, 257, 262, 293
Bliss, Mrs., 4
Bliss, Isaac G., 4, 99
Bliss, Mrs., 4
Blodgett, H., 10, 18, 164, 195
Blodgett, Mrs., 10, 221
Boing, E. L , 12
Boing, Mrs , 12.
Bond, Elias, 10
Bond, Mrs., 10.
Bonney, Samuel W., 9, 318
Bonney, Mrs., 318
Bowen, George, 7, 171
Breath, Edward, 6, 82, 156, 174, 331
Breath, Mrs., 6
Brewster, Mrs. Mary G., 9
Bridgman, Elijah C., 10, 17, 157, 164, 321
Bridgman, Mrs., 10, 17, 164
Brown, Miss Lydia, 11
Burgess, Ebenezer, 7
Burnell, T. S., 9, 60, 276, 277
Burnell, Mrs., 9
Bushnell, Albert, 2, 43, 91, 108, 210, 339, 371
Bushnell, Mrs., 2
Byington, Cyrus, 11
Byington, Mrs., 11

Calhoun, S. H., 5, 33, 34, 37, 38, 39, 67, 129, 133, 180, 181
Calhoun, Mrs., 5
Chamberlain, J. D., 11
Chamberlain, Mrs , 11
Chamberlain, Mrs. M. P., 11
Chandler, J. E., 8, 144
Chandler, Mrs., 8
Cheney, Miss Sarah, 5
Child, Miss P. G., 11
Clark, E. W., 11, 221
Clark, Mrs., 11
Clark, William, 4, 117, 118, 177, 257, 260, 266, 296
Clark, Mrs., 4
Coan, G. W., 6, 81, 82, 232, 243, 303
Coan, Mrs., 6
Coan, Titus, 10, 59
Coan, Mrs. 10
Cochran, J. G., 6, 28, 203, 300, 302
Cochran, Mrs., 6
Conde, Daniel T., 10
Conde, Mrs., 11
Copeland, C. C., 11, 220
Copeland, Mrs., 11
Copeland, H. K., 11
Copeland, Mrs., 11
Crane, Mrs. Ann E., 6, 300
Crane, Oliver, 4, 35, 39
Crane, Mrs., 4
Cummings, Seneca, 9, 167, 284
Cummings, Mrs., 9

Dada, Miss H. A., 11, 12
Dean, Samuel C., 318
Dean, Mrs., 318
DeForest, H. A., 5, 179, 181
DeForest, Mrs., 5
Denny, Miss M. E., 12
Doane, E. T., 10, 58, 193, 225, 281, 376
Doane, Mrs., 10, 225, 281
Dodd, E. M., 3, 4, 257, 261, 378
Dodd, Mrs., 3, 4
Döhne, J. L., 3
Döhne, Mrs., 3
Dole, Daniel, 11
Dole, Mrs., 11
Doolittle, Justus, 9, 166, 284, 321
Doolittle, Mrs., 9, 349
Doty, Elihu, 9, 167, 169
Doty, Mrs., 9
Dunmore, G. W., 4, 266, 267, 296, 331, 333
Dunmore, Mrs., 4
Dwight, H. G. O., 4, 5, 72, 73, 137, 252, 258, 317
Dwight, Mrs., 4

Eddy, W. W., 5, 33, 37, 65, 67
Eddy, Mrs., 5.
Edwards, Miss Jerusha, 13
Edwards, John, 11, 238, 252
Edwards, Mrs., 11
Emerson, J. S., 11
Emerson, Mrs., 11
Everett, J. S., 4, 14, 73, 74, 134, 137, 257, 258, 260
Everett, Mrs., 4, 258

Fairbank, Samuel B., 7, 99, 101, 171, 221, 318
Fairbank, Mrs., 318
Farnsworth, W. A., 4, 113, 115, 230, 337
Farnsworth, Mrs., 4
Farrar, Miss Cynthia, 7, 172
Fay, Miss Catharine, 11
Fisk, Miss Fidelia, 6, 82, 204, 239, 242
Foot, Horace, 5
Foot, Mrs., 5
Ford, George, 8, 99

Ford, Mrs., 8
Ford, H. A., 2, 99, 189, 340
Ford, Mrs., 2, 189
Ford, J. E , 5, 33, 34, 35, 37, 65, 66, 67, 179, 379
Ford, Mrs., 5
Fox, Miss Caroline A., 13

Gaston, Miss C. A., 11, 12
Gleason, Anson, 13
Gleason, Mrs., 13
Goodell, William, 4, 15, 137, 259
Goodell, Mrs., 4
Goodell, Edwin, 4
Goodell, Mrs.. 4
Goodell, Miss Isabella H., 4
Goodell, Miss M. E , 4
Goulding, Miss Harriet, 11
Graves, Mrs. M. L., 7
Green, S. F., 8, 60, 283
Grout, Aldin, 3, 105
Grout, Mrs., 3
Grout, Lewis, 3, 103, 124
Grout, Mrs., 3
Gulick, L H., 10, 42, 161, 226, 279, 313, 376
Gulick, Mrs., 10, 161, 226, 281
Gulick, Peter J., 11
Gulick, Mrs., 11

Harding, Charles, 318
Harding, Mrs., 318
Hall, Benjamin F., 13
Hall, Mrs., 13
Hall, Miss Lois W., 12
Hamlin, C., 4, 74, 257, 259, 260
Hamlin, Mrs., 4
Hancock, Miss E. Y., 12
Hartwell, Charles, 9, 167
Hartwell, Mrs , 9
Haskell, H. B., 6, 60, 332
Hastings, E. P., 8, 60, 61, 156, 237, 276, 277
Hastings, Mrs., 8
Haynes, Miss Melvina, 4, 258
Hazen, Allen, 7, 171, 172, 202
Hazen, Mrs., 7
Herrick, H. P., 2, 3, 209
Herrick, Mrs., 2
Herrick, James, 8, 124, 144
Herrick, Mrs., 8
Hinsdale, Mrs. Sarah C., 4
Hitchcock, H. R., 11, 310
Hitchcock, Mrs., 11
Hobbs, S L., 11, 221
Hobbs, Mrs , 11
Hotchkin, E., 11
Hotchkin, Mrs., 11
Hotchkin, John J., 11
Howland, W. W , 8, 60, 61, 124, 157, 236, 276, 277
Howland, Mrs., 8
Hume, R W., 7
Hume, Mrs., 7
Hunt, P. R., 8
Hunt, Mrs., 8
Hurd, Isaac N., 8, 252
Hurter, G C., 5, 33, 124
Hurter, Mrs., 5
Hough, Miss E. J., 13

Ireland, W., 3, 28
Ireland, Mrs., 3

Jessup, H. H., 5, 28, 124
Jewett, Fayette, 4, 60, 232, 263, 264, 337
Jewett, Mrs., 4, 263
Johnson, Edward, 11, 28
Johnson, Mrs., 11
Johnston, T. P., 4, 39, 40
Johnston, Mrs., 4
Joralmon, J. S., 9, 221
Joralmon, Mrs , 9, 221

Kent, Miss Mary, 13
Ker, Miss Sarah, 12
King, Jonas, 3, 4, 252
King, Mrs , 3
Kingsbury, Cyrus, 11
Kingsbury, Mrs., 11
Kinney, Mrs. M. L., 11
Knapp, George C., 6, 60, 332
Knapp, Mrs., 6, 60, 332

Ladd, Daniel, 4, 35, 46, 188, 227 261, 291
Ladd, Mrs., 4, 46
Lansing, A. G., 11
Lansing, Mrs., 11
Lathrop, Edwin, 11, 12
Lathrop, Mrs., 11, 12
Lathrop, Mrs. L E., 13
Libby, Samuel T., 11
Lindley, Daniel, 3
Lindley, Mrs., 3
Little, Charles, 8, 144, 327
Little, Mrs., 8
Lobdell, Henry. 6, 140, 141
Lobdell, Mrs., 6
Lord, Miss L H., 12
Lord, N. L., 9, 61, 170, 277, 349
Lord, Mrs , 9
Lyman, D. B., 10
Lyman, Mrs., 10
Lyons, J. L., 5, 34
Lyons, Mrs., 5
Lyons, Lorenzo, 10, 59, 157
Lyons, Mrs., 10

Macy, William A., 9, 124, 303, 322
Marsh, D. W., 6, 16, 140, 332
Marsh, Mrs., 6
McKinney, Silas, 3, 318
McKinney, Mrs., 3 318
McMillan, G W., 8
McMillan, Mrs., 8
Meigs, B. C., 8, 60, 61, 236, 276
Mellen, William, 3, 107
Mellen, Mrs., 3
Mills, C. T., 9, 99
Mills, Mrs., 9
Morgan, H. B., 3, 46, 123, 156, 228, 229. 257, 316
Morgan, Mrs., 3, 123, 156
Munger, S. B,, 7, 172, 196
Munger, Mrs., 7, 283
Muzzy, C. F., 8, 144
Muzzy, Mrs., 8

Noyes, J. T., 8, 144, 325
Noyes, Mrs., 8
Nutting, David H., 6, 47, 206, 332
Nutting, Mrs., 6, 332
Nutting, G. B., 4, 39, 318
Nutting, Mrs., 318

Osunkhirhine, P. P., 13
Orr, James, 12
Orr, Mrs., 12

Paris, John D., 10
Paris, Mrs., 10
Parker, B. W., 11
Parker, Mrs., 11
Parsons, Benjamin, 4, 74, 75, 76, 116, 263, 264
Parsons, Mrs., 4, 74, 76, 263
Parsons, J. W., 3, 73, 257, 261, 273, 283, 293
Parsons, Mrs , 3, 261. 273
Peabody, Josiah, 4, 265, 295
Peabody, Mrs., 4
Peck, Miss Abigail, 13
Peet, Lyman B., 9, 166, 167, 277, 283
Peet, Mrs., 9
Perkins. G. A., 4, 67, 68, 70, 72, 189, 269, 289
Perkins, Mrs., 4
Perkins, Justin, 6, 82, 121, 122, 203, 239, 298, 302
Perkins, Mrs., 6
Pettibone, Ira F., 4, 137
Pierce, E. J., 2
Pierce, Mrs., 2
Pierson, George, 10, 313, 315
Pierson, Mrs., 10, 313, 315
Pixley, Stephen C., 3, 156
Pixley, Mrs., 3, 156
Plumer, Alexander R., 4, 74, 263, 264. 379
Plumer, Mrs.. 4, 74, 76, 263
Pogue, John F., 10
Pogue, Mrs., 10
Pollard, G. A. 4, 28, 123, 257, 295
Pollard, Mrs., 4, 28, 123
Poor, Daniel, 9, 100, 236, 275, 276
Poor, Mrs., 9, 275
Potter, Joshua, 13
Potter, Mrs , 13
Powers, P. O , 4, 15, 178, 206, 317, 337, 338
Powers, Mrs., 4
Pratt, A T., 4, 35, 37. 38, 39, 41, 67, 112, 113, 289, 290
Pratt, Mrs , 4, 38, 289, 290
Preston, Ira M., 2, 3, 44, 91, 209, 211
Preston, Mrs., 2, 91, 339
Pruden, Miss H. E , 11
Pulsifer, Charles, 12
Pulsifer, Mrs., 12

Ranney, T. E , 12
Ranney, Mrs., 12
Rendall, John, 8, 124, 144, 316, 325
Rendall, Mrs., 8
Rhea, S. A., 6, 82, 143, 175, 203, 233, 300, 302, 303, 331
Rhea, Mrs , 6, 143, 175, 300, 302, 303
Rice, Miss Mary S., 6, 82, 204, 242, 298, 302
Richardson, Sanford, 4, 76, 77, 78, 79, 257. 265, 295, 375
Richardson, Mrs., 4
Riggs, Elias, 4, 257, 258, 260
Riggs, Mrs , 4
Riggs, Stephen R., 12
Riggs, Mrs., 12
Rockwood, Gilbert, 13
Rockwood, Mrs. 13
Rogers, Mrs. Mary W., 11
Rood, David, 3, 104
Rood, Mrs., 3
Rowell, G. B. 11
Rowell, Mrs., 11

Sanders, M. D., 9, 61, 276, 277
Sanders, Mrs., 9

Schauffler, W. G., 3, 184, 257, 272
Schauffler, Mrs , 3
Schermerhorn, H. R., 11
Schneider, B., 4, 35, 37, 41, 70, 71, 72, 113, 208, 229, 230, 269, 290
Schneider, Mrs., 4, 35, 38, 39, 40, 72
Scudder, E. C., 8, 221
Scudder, Mrs., 8, 221
Scudder, H. M., 8
Scudder, Mrs , 8
Scudder, J. W., 8, 221
Scudder, Mrs., 8, 221
Scudder, John, 8, 100
Scudder, Joseph, 8
Scudder, Mrs., 8
Scudder, William W., 8
Scudder, Mrs., 100
Scudder, Miss Louisa, 8, 221
Shearer, Miss Jane T., 13
Shelton, Charles S., 8, 147
Shelton, Mrs., 8
Shipman, W. C., 10
Shipman, Mrs., 10
Smith, Mrs Corinth J. 4
Smith, Eli, 5, 33, 45, 179
Smith, Mrs , 5
Smith, James W., 11
Smith, Mrs., 11
Smith, J C., 9, 60, 61, 253, 276
Smith, Mrs , 9
Smith, Lowell, 11, 312, 315, 341
Smith, Mrs , 11
Snow, B. G , 10, 313
Snow, Mrs., 10, 313
Spaulding, Levi, 9, 60, 61, 236, 276, 283, 306
Spaulding, Mrs., 9
Spooner, W. A. 11
Spooner, Mrs., 11
Spooner, Miss Abby, 12
Stark, O P., 11
Stark, Mrs., 11
Stevens, Miss Martha L., 13
Stocking, W. R., 81, 82, 239
Stocking, Mrs., 6
Stoddard, D. T., 6, 81, 82, 122, 203, 233
Stoddard, Mrs., 6
Stone, S. B 3
Stone, Mrs., 3
Sturges, A. A , 10, 43, 161, 163, 193, 225, 226
Sturges, Mrs., 10, 226
Swam, Miss Jerusha E., 12

Talmage, J. V. N., 9, 167
Talmage, Mrs., 9
Taylor, H. S , 8, 144
Taylor, Mrs., 8
Teele, Edwin, 12
Teele, Mrs., 12
Tenney, Miss M. E., 4, 28, 123
Thomson, W. M., 5, 34, 39, 109, 110, 181
Thomson, Mrs., 5
Thurston, Asa, 10
Thurston, Mrs., 10
Torrey, C. C., 11, 12
Torrey, Mrs., 11, 12
Tracy, William, 8, 144, 235, 325
Tracy, Mrs , 8
Trowbridge, T. C., 4, 28, 123, 257
Tyler, Josiah, 3, 106, 107
Tyler, Mrs., 3

Van Dyck, C. V. A , 5, 34, 109, 110, 132
Van Dyck, Mrs., 5
Van Lennep, H. J., 4, 28, 39, 60, 123, 138, 232, 264
Van Lennep, Mrs , 4
Vrooman, Daniel, 9, 307, 308, 309, 316

Walker, Augustus, 6, 47, 118, 119, 205, 331
Walker, Mrs., 6, 205
Walker, William, 2, 156, 284, 372
Walker, Mrs., 2
Webb, Edward, 8, 144, 325
Webb, Mrs , 8
Wellman, Mrs. S. M., 13
Wentz, H. A., 12
West, Miss Maria A., 4
West, Miss Sarah, E., 4, 28, 123, 261
Wetmore, C. H., 10
Wetmore, Mrs., 10
Wheeler, L. H., 12
Wheeler, Mrs., 12
Whitcomb, Miss Mercy, 11
Whiting, G. B., 5, 28, 33, 45, 67, 129, 133, 179
Whiting, Mrs., 5, 132
Whitney, Mrs. M. P., 11
Whittlesey, Eliphalet, 11, 99
Whittlesey, Mrs., 11
Wilcox, Abner, 11, 310
Wilcox, Mrs., 11
Wilder, H. A., 3, 104
Wilder, Mrs., 3
Wilder, R. G., 7, 124, 143, 144
Wilder, Mrs., 7, 144
Willey, Worcester, 12
Willey, Mrs., 12
Williams, S. W., 9, 19, 307, 308, 309, 322
Williams, Mrs., 9, 140
Williams, W. F., 6, 80, 176
Williamson, T. S., 12
Williamson, Mrs., 12
Williamson, Miss Jane S., 12
Wilson, D. M., 5, 34, 65, 111, 112
Wilson, Mrs., 5
Winslow, Miron, 8, 99, 101, 221, 252
Wise, Miss Eunice, 13
Wood, William, 7, 99, 318
Wood, Mrs , 318
Woodward, Miss H. E., 11
Worcester, S. A., 12, 27
Worcester, Mrs., 12
Wright, Mrs. H. B., 12
Wright, Asher, 13, 18, 27, 99
Wright, Mrs., 13
Wright, A. H., 6, 81, 121, 142, 175, 233, 300
Wright, Mrs., 6

THE

MISSIONARY HERALD.

VOL. LII. OCTOBER, 1856. No. 10.

American Board of Commissioners for Foreign Missions.

Marash.

LETTER FROM MR. PERKINS, JULY 11, 1856.

THE statements of this communication will be read with much interest, showing, as they do, that notwithstanding all their trials, the brethren at Marash have much to cheer them in their work Mr. Perkins mentions that they had recently been favored by "a pleasant and profitable visit from Dr. and Mrs. Pratt of Aintab," who spent the Sabbath with them, not resting, but helping them in their work.

Church Officers Elected.

The first business was to complete the organization of the church, by electing deacons and helpers, who, in addition to other duties, should assist in judging in regard to the fitness of candidates for church-membership. Two conferences were held with a few of the principal members of the church, and the importance of having such officers, their duties and the necessary qualifications were spoken of, in order to lead to harmonious action and a proper selection. Afterwards, the members of the church assembled in our dining-room, and after listening to an explanation of the articles in the constitution of the church relating to the appointment of these officers and to their duties, they elected, as deacons, Roob Oghloo Hohannes, (brother of our excellent head man,) and Guluz Hohannes; and as helpers, Roob Oghloo Sarkis, (head of the nation,) and Orchan Bedros. These are most excellent men, a great help and comfort to us. A few such men have been raised up in several places in this land, who are truly pillars in the churches. We have in them good evidence of the reality and power of the spiritual work which is going on. Our faithful, calm, earnest head-man was, at Dr. Pratt's visit two and a half years since, a noisy, active Protestant, but not a Christian. The first deacon elect, now laboring as colporter at Albustan, was formerly addicted to drinking raki, but is now a warm-hearted Christian, having very humble views of himself, but highly esteemed by all who know him. He seems to be one of that small number of Christians who have fully consecrated all they have to Christ.

Candidates for Church-Membership.

Tomas and Sarkis gave us the names of twenty-three men whom they thought worthy of being examined for admission to the church. Many of these, however, did not present themselves, preferring to take more time for consideration and self-examination before making a public profession. We examined only thirteen, of whom seven were women. One woman and three men were received. Another woman appeared very well, but she has not yet subdued the spirit of anger. In the course of these examinations, we who have had little experience in such work saw more clearly than before how much these people need

instruction. The men are very ignorant, the women exceedingly so, many of them knowing scarcely anything. They need instruction on every doctrine and every duty, from the beginning of the Bible to the end of it. Many of them are very ready to listen; we feel that it is a privilege to teach them, and long for a free use of the language, that we may speak clearly the simple truth.

Admissions—Increased Congregation.

The last Sabbath in June "was a high day" with us. In the morning, the accepted candidates and the members of the church assembled in our dining-room, to hear the confession and covenant read and explained, clause by clause. At the forenoon service, five or six children were baptized, some remarks being made in regard to the ordinance, and the covenant into which the parents enter being explained anew to them. After the sermon, several passages relating to the appointment of deacons were read and commented on, and the second deacon elect was ordained, with prayer and the laying on of hands.

As it had become known that these services were to take place, provision had been made for a larger audience than usual; but the number present surpassed our expectations. We have estimated (by counting as well as we could) our largest congregations in the usual place of worship, at about two hundred and twenty. On this Sabbath the place was crowded to the door with men and boys, who must have numbered two hundred and twenty-five, and perhaps two hundred and fifty. Adjoining this room, and elevated a few feet above the floor, is a flat roof, over which our traveling tent was spread. Here about seventy-five women sat; and perhaps fifty more, with many noisy children, occupied a part of an adjoining house, which had been added to the usual room by removing a partition of boards. The whole congregation probably numbered between three hundred and fifty and three hundred and seventy-five. At Mr. Schneider's visit, last November, the largest congregation was about two hundred, and at Dr. Pratt's visit, two years and a half ago, sixty. This shows very cheering progress.

In the afternoon, after a sermon on Luke xiv. 27, the woman and three men who had been received, made a public profession, and the Lord's Supper was administered. The number of the congregation was perhaps a little less than in the forenoon, but at both services many who had not been present before listened with great attention. The simplicity of all the services, and their conformity to the Scriptures, and the truth which was clearly presented, must have made a good impression on many. As a part of the result, a number have already declared themselves Protestants. The labors of the day, and the burden of those of the week, came upon Dr. Pratt, on account of his knowledge of the language; and many came to him every day for medicine or medical advice. If he had brought his medicines with him, he would have found it very difficult to do any spiritual work. Mrs. Pratt had three meetings with the women, besides making many calls, and conversing with many who came for medicine, often in groups.

Other Indications of Progress.

We have other evidence besides the facts given above, that the leaven is working here. There are in Marash six Armenian churches. About two months ago, the congregations belonging to two or three of them demanded of their priests that the Turkish Testament should be read in their churches, instead of the ancient Armenian, which is not understood. They said, "Is not the Testament ours? We wish to understand it." Numbers threatened to become Protestants, if the demand should not be complied with. The priests, fearing that the threat would be fulfilled, decided to permit the reading of the Testament in Turkish, in three of the churches, on the Sabbath, and the practice has continued till the present time.

A woman who has recently become a Protestant, has made the first contribution for building a church edifice. The gift consists of two gold ornaments, worth five or six dollars each, bearing the image of "Mary and the child." If American Christians would imitate this example, and contribute their useless ornaments, how quickly would the needed churches be built! We have made arrangements for enlarging our present place of worship, without much expense to the Board. The owner of the house has recently expressed a desire to have it enlarged, though unable to do it himself at present. We are to advance two thousand piasters, which responsible men promise to return to us, when, a church having been built, we shall leave the

house; and if a larger sum is needed for enlarging they will provide it. They take hold of the work with a very commendable spirit.

Other Places.

The first of the following paragraphs will be read with peculiar interest by those who remember the trouble made at Marash by the "half-savage Zeitoonites," and others, in October of last year; an account of which appeared in the Herald for March. Some, even of that people, seem to be feeling the force of the truth.

Last Sabbath two Hajinlees and six Zeitoonites were in this city, with whom the brethren conversed about the truth, and some of whom attended the services at our place of worship. Two of the Zeitoonites are "Nicodemuses," and another is said to be a Protestant in heart, and prays much that a good and powerful government may be established over Zeitoon, so that it may be possible to profess the truth there, and live. The truth is evidently gaining an entrance slowly into that city, and also into Hajin, which has three thousand Armenian houses, we are told. The latter city has intercourse with Cesarea and Adana, as well as with Marash. It is subject to the independent and powerful Kozan Oghloo, rather than to the Porte; and there, as well as at Zeitoon, there will probably be bitter persecution for the truth's sake when the work becomes manifest, unless a good government should be first established.

Our second deacon elect went to Albustan about two months ago, to instruct the little band of Protestants, who had been searching in the Gospels for Melchisedek and could not find him. Sixteen had signed their names to the letter desiring a colporter. The Pasha wrote a letter to the Governor of Adana, requiring him to prevent persecution; and he, calling the chief men of the Armenians, commanded them to permit no injuries or insults to our helper and the Protestants, and laid the responsibility upon them. Many come to converse about the truth, and a few assemble for worship on the Sabbath. Hohannes has high hopes for the winter, when the people will not go out of the city to work. Some of the young men say that they will become Protestants when they have secured by marriage the girls that have been promised them. It is said that there will be many marriages in Albustan during the next few months!

Smyrna.

LETTER FROM MR. LADD, JULY 3, 1856.

While the recent concessions of the Sublime Porte, in favor of religious freedom, must have given great satisfaction to the friends of the Board, it is presumed that very few expected the new hatti-sherif to be duly regarded by Turkish officials in all cases. Indeed, violations of it, under various pretences, must have been anticipated. Years must elapse before the principle of toleration, as it is understood in this country, can be considered as fully recognized and established in the Ottoman empire; and it may be that unexpected changes will precede such a consummation.

A Greek Protestant.

In the present letter, Mr. Ladd describes a case of injustice and oppression, which will excite the profound regret of all who are particularly interested in the progress of events in the East. His narrative is as follows:

Yani Sava, a Greek Protestant of Magnesia, is the subject of a painful persecution. He is a respectable man, about thirty-five years of age, and has a wife, also a Protestant, with one small child. He is of a wealthy and very respectable family, and is rich himself in lands and flocks of sheep. A little more than two years ago, he and a younger brother professed Protestantism, they being the only Greek Protestants of Magnesia, and for a year past the only Protestant family residing there. If these lines should fall under the eye of Rev. A. C. Thompson, he will at once remember this younger brother, and how cordially we, with our company, were made to share the hospitalities of the family last year, when on our way from Thyatira to this place. The older brother was then absent from home. From the time that Sava became a Protestant, being a man of much personal influence, he has been a particular object of hatred on the part of the Greek Bishop and primates of Magnesia. They have heretofore twice endeavored to persecute him, through the aid of the Turkish authorities; and both times, the case being referred to Ismael Pasha of this place, as Magnesia belongs to this pashalik, the English Consul gave him his assistance; and thus the iniquitous schemes of his persecutors did not succeed. Let it be observed also that then a request was made by them, that he might be banished from Magnesia.

His Arrest.

In the latter part of April, however, at the time of the Greek Easter, a more favorable opportunity occurred for these persecutors to accomplish their designs. At that season, not only at Magnesia, but in almost every place where both Greeks and Turks reside, there is more or less fear among the Greeks that the Turks will rise and put them to death. This feeling was very great at Thyatira this year, where I was then residing. There was more of it than usual among the Greeks of Magnesia; and they sent officially to Söileman Pasha of this place, to take measures to protect them from the apprehended danger. The Pasha immediately sent a Turk in his service to Magnesia, to investigate the matter and report. When this Turk arrived there, he found no misdemeanor to report, no disturbance, no improper gatherings, no threatenings even, nothing but fear on the part of the Greeks.

But an opportunity now presented itself to Sava's enemies to accuse him; and it so happened that two respectable Turks of Magnesia had powerful enemies among the leading members of the Turkish community, who sought an opportunity to drive them from the place. While the man sent by the Pasha was still at Magnesia, to make investigation, the primates of the Greeks and of the Turks combined together to accuse the two Turks and Sava, as disturbers of the people; and they persuaded the Pasha's man, undoubtedly by the influence of gold, to write to the Pasha that he had found three men, who were disturbers, and that his interference in the case was necessary. The Pasha immediately went to Magnesia, with a company of soldiers, and stopped at the house of one of the principal enemies, both of the two Turks and of Sava. There he had an interview with the chief actors in this affair; and we have reliable information that he then received a thousand Turkish sovereigns, equal to about four thousand and three hundred dollars, probably mostly given by rich Turks, in order to increase his zeal in accomplishing their purposes. The next day the two Turks were arrested, and after a sham examination were confined, until Sava also could be secured. He was away from home a short distance, attending to the sale of some of his sheep. The Pasha's men, after having kept a lookout for him about two days, learned where he was, and went and took him, and brought him before the Pasha, who had the Governor's Council assembled, waiting for his arrival; being composed of Greeks, Turks, and Armenians. The horses on which the criminals were to be carried to Smyrna, were all in readiness.

His Trial.

When Sava was brought into the Pasha's presence, the latter said, "Why do you not attend to your own business, and not meddle with political matters?" Our friend replied that he did attend to his own business. The Pasha then inquired of the Greek Bishop what accusation he had against the prisoner. The Bishop not answering immediately, a Greek primate, sitting by his side, excused the Bishop's silence by saying that the prisoner had left the Greek church, and, therefore, it did not devolve particularly upon the Bishop to state his accusation. The Pasha then inquired of the Turkish members of the council whether they knew the prisoner; and one answered that they did not know him very well, but they had heard that he was a bad man. Then an Armenian said to the Pasha, "I entreat your Excellency to send this man into exile; and if there is sin in it, let it be upon me and my children." No act that Sava had done, no word that he had spoken, were even attempted to he proved against him. The Pasha then said to his men, "Take this infidel, and put the heaviest irons upon him;" which was done. This was all the trial which Sava had. The three prisoners were immediately put upon the waiting horses in irons, and sent off to Smyrna.

Thanks rendered to the Pasha.

The Pasha himself still remained at Magnesia a day or two; and, in the mean time, the Greek Bishop and primates gave him a paper, expressing their warmest thanks that he had delivered their place "from three mischievous men;" to which document they procured the signatures of a great number of Greeks, with some of the principal Armenians and Jews; while all the people of the place who know any thing about them, are fully convinced of their innocence. This is a peculiar and significant fact pertaining to this affair. None of the Greeks even of Magnesia, believe Sava to he guilty; but they understand that it is a case of persecution. In order, therefore, to explain how these signa-

tures were procured, it is necessary to say that at Magnesia, as well as at almost every town and village in this part of Turkey, there exists an aristocratic party, who rule the community where they reside. Sometimes in the smaller villages, a single wealthy person, Turk or Christian, forms this party, and rules the whole village. In different places, a greater or less number of persons, Turks or Christians, or both together, compose the party, according to the population of each particular place. This is a very striking feature of the present administration of the Turkish government.

At Magnesia this party is composed of the primates of the principal communities residing there, Turks, Greeks, and Armenians, who usually have the Governor of the place in their interest, and thus rule over the people very much as they please. All stand in fear of them. No one dares oppose any of their measures, or testify in court against any one of them; and they can procure as many false witnesses as they choose, in order to accomplish any of their nefarious designs. The Greeks, therefore, having prepared their document, called to the Bishop's residence whatever Greek they wished to have sign it; and not one thus called dared refuse to put his name to it. And when they presented it to Jews or Armenians for their signature, not one would refuse to sign it; for to do so would be to oppose the aristocratic party, which would be sure to call down vengeance upon his head. The Governor's council also gave two papers to the Pasha, the one stating generally that the two Turks had been found by them to be bad men, the other making the same statement respecting Sava. The Pasha afterwards requested that the three persons might be put together in one paper, in order to make it appear at Constantinople that Sava's case was not one of persecution; and the papers were changed accordingly.

Treatment of the Prisoners.

The second day after the arrival of the prisoners in Smyrna, the English Consul procured their release from their chains, and their removal to more comfortable apartments than they at first occupied. Finally, day before yesterday, after being imprisoned here sixty-seven days, these three men were sent together into exile to Gallipoli, on the shore of the Marmora; and the Pasha ordered that each one should appoint an agent to sell his property at Magnesia, saying that if they did not, the Governor's council at Magnesia would sell it for them. These agents, moreover, must be such men as the council approves. No doubt the enemies of the three men intend to get possession of their property themselves.

It will be supposed, of course, that efforts have been made for the deliverance of Sava from the hand of his oppressors; but at the date of this letter such efforts had been fruitless. Mr. Ladd had just heard that the Dutch Ambassador at Constantinople was taking a lively interest in the case, and that he was acting in concert with Lord Stratford de Redcliffe in relation thereto.

Baghchejuk.

LETTER FROM MR. PARSONS, JULY 12, 1856.

Accessions.

THE work at this new station appears to be greatly prospered. Mr. Parsons writes:

Since my last letter there have been such accessions to the congregation in this place as to fill the room for public worship. We feel no little anxiety about the future, lest long before a larger room can be provided many who may wish to attend will find no place. A few Sabbaths ago, on the occasion of admitting two members to the church, when Mr. Bliss preached, it was estimated that as many as one hundred and fifty were crowded into the room, and that as many more went away who could find no place. One hundred and fifty may seem to be a large number for a room 15 by 13 feet, but as there are no seats to prevent it, when the pressure is great, they sit on the floor very compactly. During the summer many leave their families, or take them with them, and go into the mountains to burn coal, or to distant fields and gardens, to return in the autumn. Of these, there are many who are either Protestants or of Protestant inclinations, and take with them their Bibles. From them there come occasionally interesting reports. One old man, past seventy, formerly a violent opposer of the truth and a blasphemer, has, away in his distant lone garden, found Christ to be precious to his soul. The deacon of the church paid him a visit and found him in tears, rejoicing that Christ had revealed himself to him and graciously called him at the eleventh hour.

One of those admitted to the church at the last communion, was a year ago among the violent opposers; one who thought he was serving God in stoning those with whom he is now in joyful happy communion.

From the ill success in so many former instances, the priests and headmen of the town now shrink from asking the suspected if they go to the Protestant service. But they were bold to ask one last week, knowing that he was in debt, and they could trouble him if he gave an undesired reply. It proved to be the turning point in the man's course. It was in the market. Not fearing the consequences, he confessed his convictions that the truth was with the "Evangelicals," though as yet he had not attended the "meetings." The crowd gathered about him and his examiners. He spread out clearly, and at length, the reasons why he could no longer remain with the old church, and why he was resolved upon joining the Protestants. He was immediately delivered over to the Zabtié to be imprisoned for debt, but was rescued by his friends, upon their paying for him, on the spot, all claims against him.

The accessions to the congregation have been mostly females, those who have been violent opposers, and the mothers, wives and sisters of those who have been for a time with us. The number who wish to learn to read, from among the females, has increased so greatly that the young teacher, of whom Mr. Everett wrote you, is unable to supply the demand for instruction. There is a young man in the congregation, having himself a family, who has become a popular instructor of this class; so that when he goes through the streets he is called aside to read a chapter and talk with a little cluster here and there; and when a few are together, they often send for him to read a chapter and a hymn.

Spreading the Truth.

At the last monthly concert, the duty of giving the gospel to the surrounding villages was presented to the church and congregation. The next morning three of the brethren, of their own accord, started off to preach the gospel in the three villages in our more immediate neighborhood. They were absent four days, and came home rejoicing in the success which had attended their labors. Where they had been formerly beaten with stones, they were received with the friendly salutations and welcomes of the country. They found attentive listeners everywhere. Only the women of our village opposed them, and they only threatened. They said, "Our husbands used to stone and whip you away, now we will do it." Some said, "Yes, we will do it now, the next time the children will do it, and afterward you will come and go as you please."

Visit to Adabazar.

On the first of August, Mr. Parsons wrote again:

I have recently made my first visit to Adabazar in company with the native preacher here. We went on Monday and returned on Saturday, and were welcomed with great cordiality. The deacon of the church received us into his house, washed our feet and set bread before us; a reception doubly refreshing after a ride of seven or eight hours in the heat of July, as expressive both of true oriental hospitality and warm Christian and brotherly love, according to the example and law of Christ. During the day we visited the brethren of the church and others, at their work. We also visited all the schools of the city. Every evening we attended meetings, of prayer and conference in different families, or of a more public character. A special meeting of the church was called to see what more could be done for the revival of the Lord's work among them, and for the spread of the truth around them. It was an interesting and solemn occasion. The regular weekly lecture for the females was also an impressive meeting. Bishop Hohannes preached from the words, "What I say unto you I say unto all, watch." The Friday evening weekly lecture was attended by many from without the Protestant community.

The school holds the first rank among Protestant schools. About half of the pupils are from the old Armenians. The order and training are excellent, and it is truly a Christian and "evangelical" school. The morning and afternoon sessions are each closed with a Bible lesson brought within the reach of the youngest, as an element of spiritual growth; and by singing and prayer by one of the pupils and the teacher.

We were very much pleased with what we saw. Bishop Hohannes, who is acquainted with the churches and schools at the capital, Rhodosto, and elsewhere, thought that, in respect to

order and attainments in the school, the style of singing, and the internal harmony and spirituality of mind in the church, they were in the first rank of the evangelical churches of Turkey. Their former and only pastor, Bishop Hohannes De Sahagyan, has left his mark upon them, his epistle of commendation, known and read of all men.

Mr. Parsons found one young man of talent and piety desirous of studying for the ministry, whom he recommended to the Principal of the Bebek seminary. The colporter assured him that in nearly every family of the Greek community there is now a New Testament in the Greco-Turkish language. He thought the preaching in the chapel should be, at least once on the Sabbath, in the Turkish language; not only for the Greeks whose language is Turkish, but for the Turks themselves. Some of the brethren informed him that the Turks were special subjects of prayer among them, "that the kindness received from them during the times of persecution might be rewarded with spiritual blessings."

Erzroom.

LETTER FROM MR PEABODY, JUNE 14, 1856.

Formation of Another Church.

MR. PEABODY has recently made a visit to Khanoos, for the purpose of organizing a church in one of the villages in that district. He arrived at Chivermeh after a three days' journey. His account of what took place there is as follows:

The day after our arrival being the Sabbath, we early in the morning commenced examining candidates for the formation of a church. We examined them one by one, closing the examination of each with prayer. Eight persons (six men and two women, one of whom was the pastor's wife) were questioned as to their knowledge of the doctrines of the gospel and their personal piety. One of these, it was judged best should not be admitted to the church at present; another was afraid to take such a step until he was better prepared; two of the brethren were absent from their village; and one was confined to his bed by severe sickness, which, we fear, will prove fatal. We had three services, at each of which it was my privilege to address the people. It was a most solemn and interesting day. Some were deeply affected. It was good to be there, for the Lord was present. And I doubt not, he will grant his special blessing on that band of disciples.

After the organization of the church, we admitted the sick brother at his own house, (if house it might be called, which was rather a hovel, without a single comfort; but that brother *had* comfort!) I repeatedly conversed and prayed with him; and a great privilege I esteemed it. He had no fear of death. His whole trust and hope were in Christ, who was all his desire and all his salvation. His sufferings were very severe, and he longed to depart and be with the Savior; yet he was patient and submissive.

This church now consists of seven members, who, together with the two examined, who will probably soon be admitted, and the two brethren absent, one of whom returned before I left, and was examined, will make eleven members. There are also two more persons who are hopeful; and I trust that soon many will be prepared to join that little flock, who, together with those already connected with it, will, I hope, walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. I anticipate that this church will be a light shining in a dark place, beholding which many will soon say, Come, let us also walk in the light of the Lord. I have reason for such anticipation, knowing, as I do, what this little flock has long suffered for the truth's sake, when all, Armenians, Catholics, Turks, Bishops, Vartabeds, priests backed by the Governor of Khanoos and the Russian Consul here, set their faces as a flint against them, with the full determination to exterminate them. The grossest vituperations and severest threats were poured out upon them. They were beaten; they were injured in their property; and every effort was made to banish them. But notwithstanding all this, they held on the even tenor of their way, gradually extending their influence and increasing in numbers, until they form quite a community; and for some time past they have exercised a predominating influence in the village. Persecution and opposition have to a great extent ceased. Many of their bitterest enemies have become their friends.

Arabkir.

LETTER FROM MR. RICHARDSON, JULY 14, 1856.

THE readers of the Herald have been apprised that Mr. Richardson was to remove from Erzroom and be associated with Mr. Pollard at

Arabkir. He left Erzroom "not without a struggle," as he "had begun to hope that the long period of disaster and uncertainty, suffered by that station, occasioned mostly by the war, was about to end; and that with the return of peace, they would find enlargement and success." To the mission, however, to whom he cheerfully left the decision, it seemed best that he should go to the more promising field at Arabkir. He started with his family, on the 21st of May, and after a tedious and perilous journey of seventeen days, arrived at his new station on the 6th of June. The present letter relates to missionary efforts among the Kuzzel-bash and the peculiarities of that singular people.

Preparation for Effort.

Two young men have been recently employed by this station to act as gospel readers, or colporters, among the Kuzzel-bash. In a circuit of a few miles in diameter about this city, there are some scores of villages inhabited by this little-known yet interesting people. The attention of Christians in America and England was first called to them about a year since, by the communications of Mr. Dunmore of Kharpoot, and Mr. Clark, recently of this station. I had been here but a few days when I was visited by one of their chief men, who professed great friendship for the truth, and repeated a desire, often expressed by them, that we should send out teachers and preachers among them. He assured us, as others have since done, that his people were ready at once to abandon their faith and become Protestants. To this step they are no doubt mainly actuated by a desire of securing protection from the severe exactions and oppressions of their rulers, the Turks. Their becoming members of the political community styled Protestant, would throw the door wide open for evangelical effort among them; and this movement they have a right to make, in accordance with the guarantees of the recent Imperial Firman. Yet as missionaries, mainly concerned for the spiritual welfare of men, we do not deem it wise to encourage such a change, testing as it would the sincerity of the government on the subject of universal toleration, and arousing, without doubt, an outbreak of Moslem bigotry, until such time at least as we are convinced that there are among them those who are sincere friends of the truth. Whenever individuals are found among them giving evidences of a saving change of heart, and desirous of baptism, it will be our duty to receive them, and do what we can to see that they are protected from their enemies, in accordance with the expressed will of the Sultan.

The time has fully come to enter, and sow the good seed, among this people. There is but one difficulty in the way, and that is the want of suitable helpers. Among the Armenians, whether Protestant or adherents of the old church, there is but now and then an individual to be found who is a good reader of Turkish; and simply to be able to read that language is all the literary qualification that suitable helpers would need at present. We hope soon to be able to employ an Armenian, who is said to be a good scholar in Turkish, who will give lessons in that language to the more advanced pupils in our schools, and to a number of others, with a view to their being fitted for this particular service among the Kuzzel-bash.

Colporters Sent.

In the meantime, finding a couple of young men in our community here, who, though imperfect readers of Turkish, might be so employed, we sent them out as already stated. They went together on foot, taking nothing with them but the Bible. We did not think it best to give them money to pay their expenses, but wished to try by experiment, and see if they would not be received, as were the seventy whom Christ sent forth under similar circumstances. After an absence of about ten days they have returned, having visited sixteen villages, and been received every where with kindness and hospitality. Since their return they have prepared, in writing, some account of their tour from which I will give an extract or two, showing the nature of their work, and the kind of reception they met with.

"First Village — Germishee. Men asked, What have you? We answered, We only have the gospel, which we read and preach. They say, Speak that we may hear. Then we read Matt. iii. 2. 'Repent ye; for the kingdom of heaven is at hand.' Upon this great subject we spoke. They all said, This is well; and one said, I saw in Stamboul (they sometimes wander away from their mountain pastures) that those who read the gospel walk according to truth. Here we staid all night and they brought us food."

At the second and third village they read and preached in the same way.

"The people said, One can say nothing against you; this is the word of God. We asked, Do you want a man to come among you and preach the gospel? They thought awhile, but did not give a perfect answer."

"Fourth Village—Karayookh. This village is large, being the residence of their chief. We went to the house of the Beg. We said, Good to you; he replied, You come with good. (The salutations.) Why do you travel? said the Beg. Bodvelly (the common appellation of missionaries in the interior) sent us to preach the gospel; and the Lord has commanded us to preach to all men, according to Mark xvi. 15. Then said the Beg, Read that we may hear. We read Matt. 7th chapter, and talked. Said the Beg, These words are good, but do you not believe in our Mohammed? We said, We know that Mohammed lived, but he was a created being, not the Creator; and we do not believe in him, because nothing is written about him in the book of God. We can only render worship to God,—it is not well to worship creatures; which we proved by reading Rev. xxii. 8, 9. The Beg sent his salams to the bodvelly, apologizing for want of leisure to write him a letter, and promising to send him a present of a lamb before many days."

A Man in the Place of God.

"We then called on a great man, in the same village, whom the people worship as God. He pretends, and the people believe, that God dwells in him, controlling his will and his actions, so that his utterances and movements are those of God. The people of that and several neighboring villages render him divine homage, imploring his pardon and protection. Their lives, they say, are in his hands. When they are sick, if it be his will they recover, or die, as the case may be. They bring him presents, and whatever he commands they perform. He dwells in a large house which they have built, and which they supply with every necessary. His predecessor died about two years ago, and the people come to his tomb and sacrifice upon it sheep and goats. They also bring presents to his wife, who still survives him, and who, as they believe, has always retained her virginity. The present incumbent, who became the habitation of divinity at the death of the former, has also a female companion. When we called on him, he exchanged salams with us, and we asked if he was a friend of the gospel. We knew that Mr. Clark had previously given him a copy of the Scriptures, which he had not retained, but given to a reader in the village. He did not answer perfectly, but said, I have no gospel. Then we said, If you please we will give you a copy, that you may read it, and preach it to your people. Will it be a sin for you to do so? At this he became angry and threatened to beat us; and then said, Do you not know that every nation has its own worship? Go and preach to your own nation, and do not trouble us. In reply, we read Mark xvi. 15. 'Go ye into all the world, and preach the gospel to every creature.' But, said he, must all people receive your word? We replied; The word which we preach is the Lord's. We only sow, that he may give the increase. Then we preached to him that it is by Christ alone that men can be saved. We afterward arose and departed from him in love, when he commanded food to be set before us, and a place to be prepared for our lodging."

In this village, these young brethren continued three days, being well received by all, but especially by the reader to whom the pretender had given the Bible. At the other villages they visited, they were received much in the same way; the people listening to the reading of the Scriptures and giving an outward assent to the truths presented. Every where men wished to know what they were gathering, and what they wished to receive in return for the gospel which was read and preached to them. They could not understand why it was that this was bestowed upon them freely.

This experiment having been satisfactory, these young men are to continue their excursions to the same and other villages. "We trust," says Mr Richardson, "that these labors will not only prove the means of grace to these laborers themselves, establishing them in the truth, and making them skillful in the Word; but that they will do much toward removing prejudices, and preparing the way for a glorious and saving work among these rude robber-shepherds, for whom, as well as for others, Christ died, and to whom we are fully commissioned to proclaim his precious gospel."

Origin and Customs of the People.

In connection with this tour, a number of facts in relation to the origin, manners and customs of this people have

come to our knowledge. *Kuzzel-bash*, in Turkish, and in Armenian *Garmir-klookh*, signifies *Red-head*, and is a term which the Turks also apply to the Persians; for which latter nation the Kuzzel-bash profess great attachment. These facts, perhaps, indicate that this people came originally from Persia, a circumstance not altogether improbable when we consider the proximity of that country to this, and call to mind the frequent invasions from that quarter during past centuries. It is quite certain that the Kuzzel-bash are not Koords, since they do not use the Koordish language, and are very much hated by them If they ever had a language peculiar to themselves they have entirely lost it, since they now use no language but Turkish. That they are altogether a different people from the Osmanlies, is proved by the bitter hatred which the two races entertain for each other. It is true, the Kuzzel-bash are nominal Mussulmans; but they despise the religion of their oppressors, and practice but few of its rites, and those but occasionally. If a pasha or a beg is the guest of a village, the muezzin calls the hours of prayer, otherwise his voice is not heard. The oppressions which they suffer from the dominant race are more severe than those endured by any class of the Christian subjects. In this respect they are the most abused people in Turkey. They are industrious and frugal, and with protection would become rich and prosperous; but as it is now, they are eaten up by greedy pashas and other exorbitant officials.

As a race, they are large and fine-looking; some of them presenting the noblest examples of physical development. They never shave, or in any way cut their beards; which gives a dignified air to their middle aged, and aged men. They are entirely free from the vice of drunkenness, not manufacturing or using any kind of spirits. They are not married young, as are the Armenians, (at twelve or fifteen,) yet fornication and adultery are esteemed small offences. Divorce is unknown among them, as are bigamy and polygamy. They do not eat fish, assigning as a reason that Jonah was swallowed by a whale, and thus the whole race became impure. Again, they neither eat garlick nor smoke tobacco, two articles of universal use in these countries. For this the reason given is, that every man has an angel on either shoulder, who flies away if these articles are used. They consider unclean, and spit upon those who violate this custom, as being abhorred of God, who only regards those who are presented before him by their guardian angels.

There is much to encourage hope and effort for this people. If Christians at home, and missionaries on the ground, have grace to be faithful to them, they may soon be numbered among the true and devoted followers of Christ the only Savior.

Nestorians.

LETTER FROM MR. PERKINS, MAY 30, 1856.

Visit to Tergawer.

On the 1st of May Mr. Perkins started for Tergawer to visit the bereaved family of Deacon Gewergis, the "Mountain Evangelist." He was accompanied by Yonan, teacher in the female seminary, and by Miss Rice, who desired to visit some of the pupils of the seminary belonging in that district. He writes as follows:

We passed the first night at the village of Shebana, with Deacon Keko, a late graduate of the male seminary, who is now employed in his native district as an evangelist, and who married a daughter of the late Deacon Gewergis. We held a meeting at his house in the evening, which was attended by the large house-hold and their neighbors. The next morning about the same number were present at family worship, and listened attentively to the Bible as read in turn by all present who could read, and expounded by myself and Yonan. We saw pleasing evidence, in this family and village, of the fidelity of our helper, Deacon Keko, and his intelligent and excellent wife, who is a graduate of our female seminary.

We started at eight o'clock on the morning of the second, for Hakky, the home of "the Mountain Evangelist," which is seven miles distant from Shebana. On our road is the large village of Baloolan, where good Deacon Gewergis had often preached, and where he had often been sorely persecuted. We alighted at the house of the principal man of the village, and in the course of ten minutes the great room was filled to overflowing; perhaps a hundred persons, of all ages and both sexes, having flocked together to see us. A good congregation being thus assembled, uncalled, Yonan, at my suggestion, read a portion

of Scripture and preached to them an impressive sermon; and the pious Nestorian who was present closed the services with prayer. There is but a single individual in this village whom we have any reason to regard as a Christian. He is a deacon, who has long and faithfully stood by good Deacon Gewergis, and who still avows his determination to adhere to the gospel, amidst all reproach and opposition that may come upon him. But though the mass of this village are bitter opposers of the truth, they are still loud in their praises of the faithful "Evangelist," now that he is no longer among the living.

The Afflicted Family.

We reached Hakky about midday. Among those who came out to meet us, as we approached the village, was Eshoo, the elder brother of Deacon Gewergis, now so sorrow-stricken in his whole appearance that one would have supposed him just risen from a bed of protracted sickness. I have never known an instance, among the Nestorians, of grief caused by bereavement apparently so deep as in him. Still Eshoo, being a good Christian man, bows submissively under the very heavy stroke which the Lord has been pleased to lay upon him, and his family and people. The other members of the household are also in very deep affliction, and we may say the same of the village.

We visited the good Deacon's grave, which is near the entrance of the village church, where he had so often and faithfully proclaimed salvation by "free grace,"—a delightful and fitting spot for the resting-place of one whose memory is so precious and fragrant, and whose grave so affectingly recalls the messages of love and mercy which he so ardently preached while alive. It was a privilege to me to stand and muse on that hallowed spot. With how much more interest do angels, and the Lord Jesus, contemplate that humble mound, than the proudest marble of a Cæsar or Napoleon!

We saw very interesting marks of the faithfulness of good Deacon Gewergis, in his bereaved household, and in the village and the district. The desolated home still echoes with the voice of morning and evening prayer; and every itinerant preacher, who chances to pass that way, is always sure to meet a cordial welcome there. The bereaved widow and a little son of the departed "Evangelist," now read the Bible in turn in the family, and the two brothers, both hopefully pious men, but not readers, take turns in leading the family in prayer, thus endeavoring to maintain the Christian order and worship so long ago introduced there by the good Deacon. We had tenderly affecting religious services in the humble dwelling of this family the evening after our arrival, and the next morning, at which many of the villagers were present.

On the 3d we returned home, taking the village of Mavana in our way. There we stopped an hour at the house of a teacher, and a goodly congregation soon assembling of their own accord, we there also held a religious meeting. In that village too, we saw gratifying marks of the arduous and faithful labors of good Deacon Gewergis. It was formerly overrun by papacy, but half of the families have been brought back to the acknowledgment of the truth, by the blessing of God on the Deacon's efforts. Sadly bereaved is the district of Tergawer, and indeed our whole field, by the loss of that holy and indefatigable preacher of Christ and him crucified. But we trust that the seed he has abundantly sown, and the eminently bright example he has left behind, will not be in vain.

A Communion Season.

On the 9th inst. we celebrated the communion of the Lord's supper at the city. About one hundred Nestorians united with the mission in the ordinance, more than thirty being admitted on this occasion for the first time. A large number were also present as spectators, many of them deeply interested spectators, of the impressive scene. You are aware that none are now admitted except on their own application, and after careful examination. We trust that many scores of others, who in the judgment of charity are fit candidates, will ere long come with us to this hallowed ordinance. As a member of the mission who assisted in distributing the elements remarked, "We have thus virtually a church, and a very effective church, as it seemed on observing so many ecclesiastics among the communicants." This measure, of admitting the native converts to our communion, has gone into operation very quietly,—hardly a word of opposition to it having been reported to us. The influence which it exerts, though silent, is quite incalculable.

Prospects.

It is truly gratifying that after all the trials and difficulties of the past year, our missionary brother is able so confidently to 'trust in the Lord,' and to look with so much cheerfulness and hope upon the present aspect, and the future prospects, of the missionary work in Persia.

There is nothing of very striking interest in our work just now, though I think we have never had more interesting indications, that the truth is rapidly progressing here than at this time. As a body, the pious Nestorians have never appeared to manifest a better state of religious feeling than during the past few months. There is still an unusually interesting state of things in Geog Tapa; and the labors of our helpers have, in several villages, been attended with more encouraging success the present year than any previous one. It is exceedingly hopeful, to be permitted to see precious revivals commence and progress, under the blessing of God on the labors of Nestorian preachers, without the direct agency of the missionary. There have been a number of such instances here, during the past winter and spring. And we cannot doubt that souls have been born into the fold of Christ as the fruits of those gracious visitations.

For myself I never saw more to encourage us in our work than at this time; and I should do violence to my soberest convictions, as well as my most grateful hopes, were I to be greatly troubled by the opposition of our enemies, whether Mohammedan rulers or evil-minded Nestorians, or allow them to excite in me serious concern or discouragement. I do not believe we have serious cause for fear on this subject; and must be permitted to reiterate my regret at the apprehensions that have spread among the churches on our account. Irregularities in the transmission of our letters, during the war, have also been much greater in apprehension and report than in fact.

Mr. Perkins speaks of the return of Mr. and Mrs. Rhea to Gawar, (accompanied by Mrs. Crane, who goes to spend the summer,) and asks, "How long must they be left without associates. We have reiterated our call in their behalf so long and so often, that the theme is threadbare and we are ashamed to renew it." The mission is now printing a Geography of Sacred History, prepared by Mr Cochran, and a Church History; and Mr. Perkins has "on hand, in the department of translation, Baxter's Call to the Unconverted." Of the seminaries he writes, "The female seminary is in session and is doing exceedingly well. We have most ample occasion to set a high value on the fruits and the influence of this school, as well as of our male seminary, in their relation to the best interests of our missionary work." Nothing new has transpired in regard to the poisoning of the family of Joseph, in Dizzatica. The matter has been reported to Mr. Khanikoff, the Russian Consul General at Tabreez, to whom the mission has applied for protection in the absence of the British embassy. With reference to the need of more laborers Mr. Perkins says, "We have often called on the Committee to reinforce our thinned and declining ranks at Oroomiah; and if we do not continue to do so, it must not be inferred that the necessity of the measure has ceased, but that we are ashamed of our importunity on the subject."

LETTER FROM MR. WRIGHT, JULY 4, 1856.

The foregoing letter of Mr. Perkins, refers to the fact that the mission had applied to the Russian Consul at Tabreez for protection during the absence of the English Embassy from Persia, and had requested him to use his influence with the Persian authorites to secure justice in the case of poisoning in the family of one of their native helpers. In this communication Dr. Wright gives a narrative of the proceedings in the case, which, it will be seen, have furnished still further evidence both of the friendly feelings of Mr. Khanikoff, and of the indisposition of Asker Khan to afford protection to the friends of the missionaries.

The Poisoning—Justice not Obtained.

Dr. Wright says :

On the 1st of June, a letter was received from the Russian Consul General, from which the following is an extract. "As to the protection of your mission by our mission at Tehran, I can only promise to urge the matter with a zeal equal to yours. My personal opinion of your mission, and its noble activity in the country, cannot be unknown to you. I have so often expressed it in words, and in writing, that you cannot doubt that I shall be happy to sustain your interests officially when I shall have the right to do so. At present I can only do it unofficially, and this I do with very good heart." At the same time an order was received from the authorities at Tabreez to General Asker Khan, obtained by Mr. Khanikoff, of which the following is a translation. "General Asker Khan, in rank near to kings! Let

him know himself honored. As has been represented to his Royal Highness, one of the teachers in the employ of the Americans went with his family to the village of Dizza Takka. Three weeks after their arrival there, they sent to the house of a neighbor a pot of soup to be warmed. After it was warmed, they began to eat of it. Without much interval, two of the children of the said teacher and his wife were in imminent peril of death. This fact excited the suspicions of those present that arsenic had been put in the pot. To make the matter more certain, a portion of the soup was given to a cat, which died immediately. With great difficulty, the wife of the teacher and the two children were restored to health. As the person who did this act is a criminal, and if not punished this affair will be known among the Christians, and may lead to the destruction of life, it is necessary that you, high in rank, take the attitude of investigation; and that, having discovered the criminal, you proceed to punish him, with the knowledge of the Americans, and so act that no one, either of the Christians or others, shall dare to commit such a crime. You will of course act as ordered, accomplishing this business, and represent without delay the result to His Royal Highness." "Ramazan, 1272."

This order was addressed to General Asker Khan at our suggestion; not because we regarded him as our friend, but because he holds all the power here in his hands; and as his will is law in this province. The order was presented to him, and his *promises* were all very fair. After a delay much longer than necessary, the suspected persons were summoned before him. He asked them a few random questions, but no special discernment was required to perceive that he had no heart in the matter, and no intention to fix the crime on any individual. They were kept under guard some days, but not at all pressed to reveal the truth. The General proposed that, as they confessed nothing, and as the crime was not proved on any one, (because he did not want to have it proved) we should request him to let them off, and thus put them under obligation to us. This mission was not disposed to hush up the matter in this way. A letter was sent to him to this effect; that we only wanted justice, such as he would secure in case the family of one of his own servants had been poisoned—that we believed he could discover the guilty one—and that it would be our duty to report the disposition of the case, whatever it might be, to the Russian Consul, who had obtained the order addressed to him. On receiving this letter, he called our Mussulman Meerza and revealed the real state of his mind; saying that he had done more than was incumbent on him to do, that he would not have touched the matter, if he had known we were going to prosecute it so seriously, that he should dismiss the accused persons at once, and that he could defend himself with the Tabreez authorities. At the same time he repeated many ridiculous stories that had been poured into his ears, but which he knew to be false; as for instance, that we were trying to compel the people of Dizza Takka to become "English," and that we had proposed to those suspected persons, while under guard, that if they would adopt our religion, we would secure their immediate release.

The accused persons returned home, of course considering the result a triumph. Deacon Yoosuph, who left the village soon after his family were poisoned, is preparing to take up his residence in another place. The priest of the village, whose hopeful conversion has been reported to you, continues to run well, and labors for Christ there, though in the face of much reproach and persecution.

The result of the poison case we have reported to Mr. Khanikoff, at the same time suggesting that, as the Oroomiah authorities desire to defeat the ends of justice, and would probably evade any order from Tabreez on the subject, he should not prosecute the matter farther.

England and Persia.

We do not hear of any progress toward a reconciliation between the Persian government and the English mission. The latter is still at Bagdad. The Persian government has recently sent an agent to Constantinople, and it is said that the object of his mission is to urge upon the English government the justice of the Persian cause, either through the Turkish government or some of the foreign ambassadors residing in that capital. Up to this time the tone of the Persians is in no respect lowered. Articles are constantly published in the government gazette at Tehran, very insulting to the representatives of England in the country. A Persian subject, who had taken refuge at the residence of the embassy, now occupied by R. W. Stevens, Esq.,

Consul at Tehran, was recently violently dragged from the house and put to death by the Persians. All reparation was refused.

Tours of Helpers.

It appears from the following paragraphs, that the missionaries are still cheered by the faithful efforts of helpers and by many indications of good.

Several of our native helpers have been out during the last month, traversing extensive portions of our field. Two young men, graduates of our seminary, and recently made Deacons by Bishops Mar Yohannan, and Mar Elias, have spent four weeks in the diocese of the former Bishop. They visited twenty-three villages, preaching the gospel in season and out of season, in the church, in the house, by the way, in the field. They went from house to house, warning every man with tears. Generally they were well received, and their message was listened to with earnest attention. In some places the Spirit of God appeared to be moving upon the hearts of the people, producing deep solemnity. They found several persons whose hearts were tender, and who rejoiced in the truth. In a few places they were treated rudely, and their message was received with contempt. In these cases they rejoiced in the words of our Lord, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"

Two others have made a tour among the villages of Nochea, the mountain district where Mr. Cochran was robbed three years ago by the Koords. One of these helpers was Priest Yoosuph, of Dizza Takka. From the account given by his companion, a pious layman, it appears that he threw his whole soul into the good work. Nochea is his native district and the home of his youth, and here many of his relatives reside. To his kindred, and all with whom he met, he gave a faithful testimony for Christ. By many his message was welcomed gladly, by some rejected. Two other young men, also graduates of the seminary, have visited the poor, pealed remnant of Nestorians in the district of Mergawer. They also went from village to village, and from house to house, pressing the cup of salvation to the lips of all. The scattered families of Sulduz have been looked after by another young man, who reports progress there in the right direction.

Prospects.

All these helpers furnish full reports of their labors, from which it is evident, that the cause of truth is making progress throughout our whole field. In many places there is much controversy and excited discussion. It is a standing complaint that we are abolishing the old forms, as fasting, prayers for the dead, &c., showing clearly, that light is spreading and darkness vanishing before it.

The enemies of the truth are bolder in their opposition, and more outspoken in their wrath than in former years, knowing, as they do, that the Persian government looks with a jealous eye upon our labors. Formerly it was supposed that the government would sustain us, in case a combination should be formed against the mission by the evil-disposed. This made the enemy cautious in his movements, and deterred oppressive and jealous Mussulman masters from taking ground against us. The present state of things has its advantages. It is now easier to distinguish the real from the false friends of the truth. Men speak more as they think than formerly.

Asker Aly Khan, the agent of the Persian government, is still here, but of late he has done nothing to embarrass us in our labors. Attempt what he may, however, if the Lord be with us, his efforts will come to naught; they may even tend to the furtherance of the gospel.

Dr. Wright states that accounts from Herat represent the Persians as having failed in their attempts to seize the town. They have met with several signal defeats. The powder magazine in their camp blew up, destroying a large number of soldiers, when the Afgans made a sortie from the town, and slaughtered many of the Persians New regiments are constantly summoned to proceed to Herat.

On the 11th of June the pupils of the female seminary were dismissed for the summer. The members of the mission and their families assembled on the occasion in the seminary room, and attended a "Nestorian Fair." The girls, beside attending to the regular duties of the school, had, by great industry, prepared sundry articles of handiwork, which were sold, and the proceeds, amounting to about sixteen dollars, devoted to the missionary cause.

When this letter was written, Mr. Perkins and family, and Miss Rice, were absent in Gawar, on a visit to Mr. and Mrs Rhea. Mr. Perkins had found an open door there for the preaching of the gospel, and considered the prospect for successful missionary labor in that district encouraging.

Mr. Coan and family had removed to Gavalan to spend the summer. They enjoy at that place a pleasant health retreat, while they are among the people, and have plenty of missionary work to perform.

LETTER FROM MR. CRANE, JUNE 16, 1856.

Change in Gawar.

It will be remembered that Mr. and Mrs. Rhea left their mountain home last winter, and repaired to the plain of Oroomiah. About the first of June they returned to Gawar, Mr. Rhea having gone thither previously, for the purpose of ascertaining the state of the country. It is with great pleasure that they resume their labors in that secluded region. In respect to the state of things around him, our young brother writes as follows: "What a change has taken place in this region within the past five months! When we left here, the Koords were all in arms against the Pasha; and a few days afterward we heard that they had killed him. They triumphed, and proudly boasted that the Turk was no more, and that they could again put their iron heel upon the neck of the poor Christian Now the tables are turned. Those old Koordish chiefs flee in dismay before the advancing Ottoman troops. Some have been made prisoners. Some have been carried off in chains, bare-headed and bare-footed, to Bashkulla; others are skulking in the mountain fastnesses, hoping (I doubt not in vain) to elude the keen pursuit of the enemy. I am sorry to say, however, that the Turkish army, being composed for the most part of Koords brought over from the region of Diarbekir, and who, if not uncontrollable, are at least uncontrolled, has been a very heavy burden upon the poor people. They have literally devoured the land; and so far, they have done it without any compensation. The Koordish chief is still here; but we hope that he may soon be discharged, and the land, long troubled and distressed, have rest"

Prospect in the Mountains.

The following extract will show that Mr. Rhea is quite hopeful, in regard to Koordistan. Not only is the door open among the Nestorians; but the Koords, he supposes, will soon be ready to hear the gospel. Is there no pious physician who will join this missionary brother?

Our young helpers recently visited us from Tekhoma. We were cheered by their reports, and by the encouragement which they have to sow the good seed, though it be with many tears. They returned accompanied by Oshâna, the first teacher in the seminary, who was from Tekhoma. He goes to spend some three months there, hoping at no distant day to remove there with his family. His wife is from the plain of Oroomiah, a daughter of Priest Abraham, a graduate of the female seminary, and one of the best educated and most devoted of the Nestorian women. It is their own proposition, as no one has at all urged them to go; and it is certainly a commendable instance of self-denial. It has been a great sacrifice for Messrs. Stoddard and Cochran to give up one so well-fitted by a long and faithful training to fill his post; but that sacrifice they have generously consented to make, in view of the urgent wants of the mountain field. Yohanan still continues in Ishtazin, and is encouraged in his labors. The people, for a time, attempted to expel him; but now they seem to have become accustomed to his residence among them; and opposition has ceased.

We confidently believe that the door will soon be thrown open for preaching Christ among the thousands of Koords, by whom we are surrounded. We long for the day; but what can one missionary do for so many? How long shall we plead in vain, "Come over and help us?" We earnestly hope that we may have an associate before this year closes, and that missionaries will soon be sent for the western side of the mountains.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE 23, 1856.

The Herald for September contained extracts from letters of Mr. Ballantine, in which he had described the trials of two young brahmins, because of their professed desire to embrace Christianity. Another communication has been received from this missionary brother, which brings very pleasant tidings in regard to one of these young men, as also in regard to a young Mussulman.

Interesting Baptisms.

The language of Mr. Ballantine is as follows:

On Monday, June 9, Shahoo Dajee and Cossim-bhaee were baptized by Ramkrishnapunt, public services being held at the small chapel in my house for that purpose. The authorities had made such careful arrangements that no disturbance occurred; and Shahoo Dajee has been suffered to continue here in quietness ever since. He resumed his duties in

the English school last week, the pupils of which were delighted to see him again, as they have a high regard for him

The reason for baptizing these young men on Monday was, that the magistrate thought it not best for Shahoo Dajee to come to us on Sunday, as it might be the occasion of a mob; and he also intimated that it was desirable that he should be baptized as soon after coming to us as possible, that his friends might have no more hope in regard to him. And as we saw no objection to receiving him at once, after the trials through which he had passed, we concluded to baptize him without any further delay. Cossim-bhaee, a Mussulman, who has been his friend and companion in all his religious inquiries, was desirous of being admitted to the church at the same time with him; hence both were baptized together. Cossim-bhaee is a good English scholar, as well as Shahoo. His brother Daood is one of our most energetic and influential converts.

The first Communion.

On Sabbath, June 15, we had our communion. On account of the peculiar circumstances, both the churches met in Hurripunt's large chapel, for the celebration of the ordinance. These two young men, with the two received in April, came to the Lord's table for the first time. It was a joyful occasion to us all. We felt that God had blessed us, had brought these young men through great dangers, and had permitted them to sit down with us in heavenly places in Christ Jesus. Quite a number of natives were present; indeed, the large church where we were assembled was crowded. But all were very quiet, as they witnessed the solemn administration of the Lord's supper. Some of the larger boys of the English school, of high caste, were present, and greeted Shahoo Dajee with great cordiality after the close of the services.

Sympathy with the Converts.

The following extract will be read with peculiar interest.

It is interesting to see the strong feeling of sympathy which many have manifested towards Shahoo during his trials. Many natives who have no regard for Christianity, have felt that Shahoo should be allowed the liberty of choosing for himself, in reference to matters of religion, and have expressed their indignation that he should be confined by his parents. The educated class of young men, in particular, have felt great sympathy for him; and his trials have thus been the means of showing to many the tyrannical nature of Hindooism. and the freedom of conscience which Christianity allows. I cannot but hope that many look upon the Christian religion now with a kinder feeling than ever before. Certain it is that our religious services on the Sabbath were never attended by such large companies of attentive listeners, as they have been within a few weeks. We have no doubt that the knowledge of the truth has been greatly extended by the events which have recently transpired; for the news has spread in every direction. For weeks, nothing was talked of in the town but the conversion of Shahoo. Many are now satisfied that these converts have embraced Christianity, not from worldly motives, but from a sincere belief in its truth, and that no efforts of men can shake this belief. Both the young men received in April, as well as Shahoo Dajee, were among their friends, and entirely in their power for three weeks or more, after they had first come out to join us, and declared their purpose to embrace Christianity. Every means was tried to induce them to return to Hindooism; the whole power of natural affection was employed; but the power of the Spirit was stronger than all. The heathen here have now a very decided conviction of the strength of religious impressions; a conviction which nothing could have produced so effectually as the events which we have passed through during the past three months. The feelings of the English community have been manifested very strongly in our favor; and this has had a very important influence upon the native community, in allaying the excited feelings which at first prevailed.

Lessons from the Trial.

The ordeal to which our young brethren have been subjected, has not been altogether without profit in other respects. For Mr. Ballantine says:

We have learned one thing from the trials through which our new converts have passed, namely, that no confidence can be placed in the promises which parents make to their children, to the effect that the latter shall be allowed religious liberty if they will remain at home.

They will not keep those promises; in fact, they cannot keep them and remain Hindoos in good caste. If a father tells his son that he may reside at home and live as a Christian, we may understand that that father is willing to give up caste himself, and make his whole family outcaste, for the sake of retaining the converted child in his household, (a supposition which in ninety-nine cases out of a hundred it would be absurd to make,) or that he has it in mind to use any means in his power to turn away that child from Christianity. In many cases he will form a plan to remove him to some other place, where he will have no opportunity for Christian society or for reading Christian books, and where he may at length, the parents hope, be led again to Hindooism. Several interesting young men have been thus removed from the place within a few weeks. The tyranny over conscience which Hindooism allows and teaches, differs in no respect from that allowed and taught by other kinds of false religion, such as Mohammedanism and Romanism.

Now that these trials are over, we rejoice that they have been endured, both for the discipline of the young men themselves who endured them, and for the lesson it has taught the heathen around. The members of the church, too, have learned new lessons in regard to the power of God, and the Savior's sympathy with his people; as also in respect to his readiness to hear their prayers in time of need. In every way God has been glorified in the sight of the heathen; and we will praise him.

Other Inquirers.

It may be asked, "What has become of the younger brother, whose case is described in the September Herald?" The latest intelligence is contained in the following extract: "The younger brother of Shahoo Dajee, who first came out with him, intending to embrace Christianity, and who afterwards was led to comply in some respects with the wishes of his parents, and to remain with them, has refused to take the atonement enjoined by the brahmins, we understand, and declares that he is still determined to be a Christian. We cannot but hope that God will bring him out of darkness into his marvelous light."

Mr. Ballantine makes an interesting and encouraging statement in regard to another hopeful convert. "A Parsee," he says, "belonging here, who was formerly a pupil in the government English School, and pursued his religious inquiries in connection with Shahoo, Cossim-bhaee and others, has recently declared at Nassik (whither he went a few weeks ago) his purpose to embrace Christianity. His friends here, who are quite wealthy and influential, went to Nassik to endeavor to get him back; but he was firm; and we understand that the missionaries there were expecting to baptize him yesterday. Thus the influence of the truth is extending more and more; and we rejoice, yea, and will rejoice!"

Fruitless Opposition.

Another form of opposition is described in the subjoined extract.

Some of the native inhabitants of this city recently presented a petition to the English authorities, which I copy for you as indicative of the state of feeling here. It was signed only by one individual; but it is understood to have come from the principal persons in the place, who, however, did not care to sign it. It is as follows: "To the President and members of the School Committee. Gentlemen:—I beg to draw your attention to the fact that the attendance of native converts to Christianity in the government English school at this station has caused much dissatisfaction amongst the people. Some of the teachers have already embraced Christianity; and others are ready to do the same. This has created much agitation; and the brahmins have resolved not to send their children to any government school. The example of the higher classes will probably be followed by others. The assistant school-master, Shahoo Dajee, and his substitute, Cossim, have both embraced Christianity; and, therefore, their continuance in the situation will tend to increase the fear of the people, and cause the school to be deserted. It is unjust to allow such institutions, established for the education of the people, to be discontinued on such trifling grounds. Under these circumstances, I beg to propose that no convert be continued in the place of a teacher, or allowed to attend the school." The brahmins, however, have within a few days commenced sending their boys to school again, although Shahoo continues to be the teacher.

In speaking of the result of this petition, Mr. Ballantine says: "The petition, I am told, received no countenance whatever from the English authorities; on the contrary, it was remarked by an English gentleman to whom it was carried, that such a request was preposterous, that these natives wished every body to be free to enjoy the privileges of government institutions but Christians."

Ceylon.

THE OODOOVILLE BOARDING SCHOOL.

Mr. Spaulding has furoished another descriptive catalogue of the pupils connected with this school, which may be of interest, especially to the patrons of the different pupils. "The fifteen pupils called graduates," he says, "are all members of the church, and were taken previous to 1848; and, according to arrangements made when the Deputation were here, left in May. Since then Ann Gilmore, Mary Todd, Anna T. J. Bullard, and Ann Haldeman have been published, and the first probably married, at Madras. Mary Austin Tappan, and Margaretta Robbins are appointed teacher-monitors in the school. Six are in their houses, and three are allowed to remain here this term, as their homes are no refuge. Those in the first class are to leave, according to our report, in May, 1857 Nine of the second class are to leave in Octnber this year. We have not taken a oew class, and when the mission will decide to do so, I know not.

Names.	Parish.	Boro.	Admitted.	Parentage.	Religious Character.
GRADUATES.					
Emma H Brewster,	Mallagam,	1833	1840	Heathen,	Church member.
Anna T. J. Bullard,	Oodooville,	1839	1846	Heathen,	Church member.
Harriet Colton,	Oodooville,	1835	1844	Father Christian,	Church member.
Hannah Ford,	Batticotta,	1839	1846	Heathen,	Church member.
Susan J. Hillyer Gautier,	Panditeripo,	1837	1846	Christian,	Church member.
Ann Gilmore,	Mallagam,	1834	1840	Heathen,	Church member.
Mary Graydon,	Oodooville,	1833	1840	Father Christian,	Church member.
Anne Haldemao,	Mallagam,	1834	1840	Heathen,	Church member.
Betsey King,	Oodooville,	1832	1840	Mother Christian,	Church member.
Margaretta A. P. Robbins,	Batticotta,	1836	1846	Heathen,	Church member.
Mary B. Austin Tappan,	Panditeripo,	1835	1841	Christian,	Church member.
Elizabeth H. Thaxter,	Changany,	1838	1845	Heathen,	Church member.
Mary Todd,	Mallagam,	1831	1837	Heathen,	Church member.
Catharine H. Walley,	Oodooville,	1838	1846	Heatheo,	Church member.
Ann Young,	Batticotta,	1839	1846	Heathen,	Church member.
FIRST CLASS.					
Mary L. Backus.	Batticotta,	1842	1850	Christian,	
Margaretta A. Baker,	Panditeripo,	1837	1848	Christian,	
Maria Newton Clay,	Manepy,	1839	1848	Father Christian,	Church member.
Maria Douchey,	Batticotta,	1840	1848	Heathen,	Church member.
Sarah L. Dodd,	Oodooville,	1838	1848	Father Christian,	Church member.
Sarah Hare,	Manepy,	1841	1848	Heathen,	
Rebecca Howard,	Tillipally,	1839	1848	Heathen,	Church member.
Elizabeth G. King,	Manepy,	1832	1848	Father Christian,	Church member.
Susan B. Kittridge,	Oodooville,	1839	1848	Heathen,	Church member.
Catharine A. D. Lawrence,	Varany,	1839	1848	Heathen,	
Mary D. Mather,	Batticotta,	1841	1848	Father Christian,	
Edna Shaw Newell,	Oodooville,	1838	1848	Heathen,	Church member.
Harriet W. Dutton Payson,	Manepy,	1839	1848	Christian,	Church member.
Mary A. Morrill Raymond,	Manepy,	1840	1848	Christian,	Church member.
Julia Maria Ridgely,	Batticotta,	1841	1848	Heathen,	
Emily M. Jones Rockwood,	Mallagam,	1841	1848	Christian,	
SECOND CLASS.					
Mary Wilson Adams,	Manepy,	1844	1850	Christiao,	
Amelia Frances Dyer,	Batticotta,	1843	1852	Heathen,	
Philena S. Forbes,	Batticotta,	1844	1849	Father Christian,	
Aou D. Lake,	Batticotta,	1842	1852	Christian,	
Mary Cleeves Latimer,	Panditeripo,	1842	1850	Christian,	
Lucy A. Divoll Lawrence,	Varany,	1843	1852	Christian,	
Margaretta E. A. Levins,	Tillipally,	1840	1850	Christian,	
Sarah D. Lockwood,	Manepy,	1842	1850	Father Christian,	
Mary H. Severance Lovell,	Panditeripo,	1841	1850	Christian,	
Mary A. Odiorne,	Karadive,	1841	1850	Heathen,	
Elizabeth G. W. Osgood,	Tillipally,	1842	1850	Christian,	
Jane L. Wadsworth,	Oodooville,	1841	1850	Father Christian,	
THIRD CLASS.					
Emily C. Backus,	Batticotta,	1844		Christian,	
Jane E. Black Danverse,	Panditeripo,	1843	1852	Christian,	
Mary Davis,	Manepy,	1843	1852	Father Christian,	
Ann A. Duffield,	Oodooville,	1843	1852	Heathen,	
Maria H. Cooke Dwight,	Oodooville,	1842	1852	Christian,	
Mary C. Emerson,	Chavagacherry,	1844		Christian,	
Rebecca M. Fiske,	Batticotta,	1843		Heathen,	
Elvira C. Homer,	Manepy,	1845		Christian,	
Sarah Johnson,	Chavagacherry,	1840	1852	Heathen,	
Amelia D. Lockwood,		1841			
Elizabeth E. Clemm Lord,	Tillipally,	1843	1852	Christian,	
Eunice S. Payson,	Manepy,	1843		Christian,	
Abigail Purviance,	Manepy,	1845		Heathen,	
Margaret Purviance,	Poongoodootive,	1843	1852	Heathen,	
Anna Ross,	Kaits,	1843	1852	Roman Catholic,	
Mary A. Armstrong White,	Madura,	1844	1853	Christian,	
Emily Cope White,		1844		Christian,	
Eliza T. Drew White,		1845	1852	Christiao,	

Canton.

ANNUAL REPORT.

THE report of this mission for the year ending in June last has been received. It opens with a grateful recognition of the goodness of God in preserving the life and health of all the members of the mission, "permitting all, without serious interruption, to give attention to their respective duties." The labors of the missionaries have been limited in great measure to the direct preaching of the gospel and the distribution of religious tracts and portions of the Scriptures.

Chapel Services.

The service in the chapel connected with Mr. Vrooman's residence, has been held, with but few exceptions, daily. During the week, preaching has been conducted by the assistant, whom Mr. Vrooman has followed, on an average, four times a week; and on the Sabbath, both the assistant and Mr. Williams have preached at length. The chapel was enlarged in February and made very much more commodious, while greater freedom from disturbance in the street was secured. The audience continues to be tolerably large, orderly and attentive; but as the greater portion of the hearers are drawn in as they are passing, many of them having immediate engagements to fulfill, they cannot be expected to form a very permanent congregation. The hearers may be divided into three classes. The first class, which is much the most numerous, is composed of persons who sit just long enough to hear a few words and gratify curiosity. They contribute nearly all the unpleasant incidents which tend to disturb our efforts to maintain the form of divine service. The most transient are occasionally noisy and impertinent, passing out with some insulting word or expression. Others, by frequent moving, create an unpleasant impression, and prevent the quiet and order we so much desire to see prevail during the hour of worship. Still it is apparent that some of this class, who quickly turn back to their business or their pleasure, would gladly linger if they could. The second class, composed of persons who remain a considerable time, from fifteen minutes to an hour, is tolerably large, and on certain days is especially noticeable from the increased quiet and attention apparent in the audience. These may be expected to retain a portion of what they hear, and to carry away a somewhat definite idea of particular truths which have been explained and enforced. The third class, those who remain through the whole service, is smaller. It includes that very limited number who are seen occasionally returning again to hear the truth. To all of the two latter classes, and to many of the first, books are given, in the hope that they may be read either by the recipients or some of their friends. The average attendance is supposed to have been about one hundred for the year. The whole number who have heard the truth cannot be safely stated, but it must be large, and their homes are probably very widely scattered through the province; for we have reason to think that very many of the hearers are strangers, whom leisure and curiosity induce to enter our chapels, and listen to strange tidings from the lips of foreigners.

Our brethren are not permitted to speak of any who seem to have been savingly benefited by the truth. "Our sole consolation is," they say, "that by these efforts the fallow ground is broken up, and the way prepared for a future harvest."

Intimately connected with the preaching of the gospel is the distribution of the Scriptures and of tracts. Most of the attendants on the daily service in the chapel, are supplied with the portion of Scripture or the tract under consideration. Others are given to persons passing, who cannot or will not stop, and some, after service, to those who wish additional copies to give away. About one hundred books are thus distributed every day. Besides these, many thousands have been distributed by Mr. Vrooman in numerous boat excursions, in which he has found an unlimited field of usefulness open before him.

Labors of Individuals—Tours.

For various reasons no schools have been conducted by the missionaries at Canton during the past year. Mentioning the particular labor of different individuals, the report states:

Mr. Williams, in addition to the labor at the chapel, has, during most of the year, maintained a service on Mondays at the hospital, formerly under Dr. Parker's care, where there is an audience of two hundred each day, composed of patients and their attendants. He has also held a service on Sabbath morning with his printers and servants, at his own house, and much of the time a third

service on Sabbath afternoon, at the chapel of the Southern Baptist mission. The work of the printing office has been continued as usual. Mr. Williams's Tonic Dictionary of this dialect, on which he has been engaged during six years, is drawing towards completion. All the missionaries in this field are looking with great interest for its appearance, believing that it will be a help in the acquisition of the language, at least equal to all which they now possess.

Mr. Vrooman has borne an important share in the services at the chapel, and has made several extended tours by boat, to distances of thirty or forty miles, and in one recent instance to a distance of nearly two hundred miles, in a westerly direction from Canton. These tours have in all cases been undertaken for the purpose of distributing our Christian books, and in every case the way has been found clear and the door open. The most interesting and extended trip was one made in April, in company with Rev. C. W. Gaillard, of the Southern Baptist Board. They penetrated into the country, west, one hundred and ninety miles, far beyond the limits previously reached by Protestant missionaries in any of their tours. This tour has been almost invaluable to us in the way of a precedent, and also as showing the opening, which has been growing insensibly wider and wider, for our entrance into the country. It is hardly possible that this tour could have been made openly, even three years ago; much less that it could have been prosecuted after the interference of the officials. The disposition of the people has proved to be every where kind and friendly; the hostility of the provincial city, with its abuse and insult, not appearing in these distant villages. We may hope that the fact of two foreign teachers having gone so far without trespassing in the least on any one's rights, or transgressing any of the laws of propriety, will not be lost on a population whose ideas of our character are based on reports growing out of much unjustifiable conduct on the part of foreigners in days gone by. In Canton itself, better acquaintance has modified the views of many, and where we are quite unknown we may hope to give the first and that a favorable impression. Even officials found it convenient to admit the plea that those who are engaged in a peaceful and useful work should not be molested or hindered. During this trip, above eleven thousand books were distributed, over an extent of country at least one hundred miles in length, with almost countless villages, and some very important cities, including the ancient capital of the province. This trip furnishes ground for strong hopes and enlarged expectations.

Mr. Macy has prosecuted his studies in the language with some success. A proposition having been made to him in January to act as chaplain at Whampoa, he concluded to accept it, with the concurrence of the mission, expressly limiting his residence there to one year. In consequence of this arrangement, he is now residing at Whampoa, and directing his attention mainly to seamen at that port; but he sees a field of labor before him among the Chinese, which he hopes within the year to be able to enter upon, to some extent.

The assistant, Chin, is spoken of as having been, during the year, faithful in the discharge of his duties. He has preached daily (unless absent on excursions) in the mission chapel, and for some time in the neighboring chapel of the English Wesleyan Society. He has also accompanied Mr. Vrooman on several of his tours in the country. Both in his daily preaching, and when thrown into contact with men at their own homes, at a distance from the city, he has spoken the Word with all boldness and clearness. He attacks, without hesitation, the various errors of his heathen countrymen, and seems to have not only an intellectual, but a spiritual understanding of the gospel.

The Press.

The Anglo-Chinese press has been employed very much as in past years. The printing of Mr. Williams's Dictionary has progressed as fast as material could be supplied; one hundred thousand pages of the Chinese Christian Almanac with wood cuts have been issued, and other work, of a miscellaneous nature, has been performed. The font of type ordered from the London mission in Hong Kong is not yet completed and delivered. The four Gospels according to the revised version of the new translation, have been cut on wooden blocks, and about eighteen thousand seven hundred copies put in circulation. The same version of the Acts is nearly ready. A newly prepared History of Joseph has been cut, and a large number distributed. The History of Elijah, and the parable of the Prodigal Son, in Colloquial, have been prepared for printing, together with an abridgment of the four Gospels, containing, in one hundred sections, a chro-

nological arrangement of the gospel narrative in the unaltered language of Scripture; the whole making a volume about twice the size of Matthew's Gospel. The total distribution of tracts has been about twenty thousand, which have been widely scattered, some of them even to the borders of the province westward.

Hope for the Future.

In the estimation of our brethren, not all is dark in their field of labor. They say:

Though this is at best but a report of struggles to accomplish, rather than of any actual accomplishment, we feel that there has been advance during the past twelve months. We are on a current which is moving us along, even though our own means of propulsion may be insufficient to secure progress. The providence of God seems steadily preparing the way in this land for the introduction of the gospel; and though revolutionary movements have not advanced the cause of truth, as was a few years ago so confidently expected, they have undoubtedly had an indirect influence in opening the way for missionaries to penetrate the country. It is only since the convulsions of civil war have rent the land, that missionaries could move about so freely in places long closed against all foreign approach. Twenty-five years (or to date from Dr. Morrison's arrival, fifty years) seems a long period to wait for the effect of efforts; but we can realize, in looking back, how constant has, in reality, been the success of these efforts. This whole period of twenty-five years has been one of gradual progress, as the laborers longest in the field can best testify. The present aspect of the mission work in China would have been considered cheering indeed by Dr. Morrison, when he was in constant dread lest he should be refused even the privilege of remaining in the empire. It would have been considered cheering by those who, long after, found China almost utterly closed against the influence of their labors. The door opened in 1841, at the termination of the war, was not to be compared with that now opened; and yet that was considered a fit subject for rejoicing, and called forth renewed activity and enlarged designs, on the part of different missionary societies.

The Country Open.

The report closes with a call for more laborers. Assigning reasons for this call, the following language is used in regard to openings and prospects.

We see increasing facilities for labor set before us. It is only a few years since a party visiting Fat-shan were stoned on their approach, before any provocation could have been offered. Within a few months, several visits have been made not only with entire safety, but without a hint of molestation. And not only has Fat-shan been thus visited, and supplied in a measure with Christian books, but over one hundred and sixty villages and towns, with populations varying from 2,000 to 500,000, have thus received the printed word of God, to which no Protestant missionary has probably ever before penetrated. Repeated experiments have made it plain, that expeditions judiciously managed can be carried to remote points, and in every direction. The risk which has so long checked the disposition to explore the obscurely known districts beyond the narrow limits of foreign residence is now apparently removed. The barriers which formerly hemmed us in have been broken down. There is reason to suppose that we may not only penetrate to thousands of villages, and reach millions of the people with our books, but that prudent measures would result in securing a residence in what will thus become the much desired outstations of this hitherto cramped mission. A direct invitation has been given to come and dwell in a few places, by those who are themselves residents, whose countenance and aid would often be sufficient to secure the desired result. The long trip undertaken, and successfully carried out, by Mr. Vrooman and Mr. Gaillard, has confirmed the evidence 1st, that there is an overflowing population, scattered or rather condensed along the banks of innumerable streams which so curiously intersect the province; 2d, that the general disposition of the villagers is that of courtesy and good feeling, the brethren having passed through these villages freely and pleasantly, although they were probably the first and only foreigners the vast majority of the people had ever seen; and 3d, that even the haughty and insolent demeanor of the officials has been softened, and they can now be brought at least to suffer the innocent and peaceable work of distributing good books to proceed without hinderance. Such is the number of streams, and so great is the aggregate of villages, that the time of many missionaries could be profitably spent in carrying

to even a limited number of these villages the word of life; proclaiming the truth as opportunity should be given, either from the boat or on the land; the fronts of temples, ancestral halls and other public buildings always furnishing convenient situations for gathering an audience. These visits, it is reasonable to expect, would result in opening the way effectually for residence and centralized effort.

Sandwich Islands.

ANNUAL REPORT.

The annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing Wednesday, May 21, and closing Monday, June 2. Many subjects of interest and importance were considered. "During the meeting the brethren spent half an hour in the morning, at the commencement of each session, in conference and prayer, had frequent meetings with the children, set apart Thursday, the 29th, as a day of religious exercises, and on the succeeding Sabbath united in the celebration of the Lord's supper." These seasons were "precious and profitable." The anniversaries of the native benevolent societies were held in connection with the meeting of the Association. "The importance of these societies, and their influence for good, was never more apparent." The brethren in their letter refer to the health of the mission families, which had been generally good, to the lamented death of Mr. Hitchcock, and to some other changes, and then present a report upon several topics of interest in connection with the conditinn of the islands.

Schools and Seminaries.

The common schools in the Hawaiian tongue have been supported by the government for several years. We, as a body, have no official connection with them. Though not doing all that is desired, and though in some places they may be less efficient than they were at some former times, they are nevertheless doing a work of great value. In them, nearly all the youth in the land learn to read and write, and acquire some knowledge of the first rules of arithmetic; and many acquire, in some of the better class of them, what may be regarded as a respectable primary school education.

These schools furnish the only means of general education accessible to the masses throughout the kingdom. They exert an influence which could not be safely dispensed with; and the government wisely bestows upon them, what, considering the smallness of their revenues, should be regarded as a liberal patronage.

During the last two years, several English schools have been sustained in different parts of the kingdom by the patronage of the government, for the purpose of teaching the English language to those children and youth whose friends are able and willing to pay one half of the tuition and all the incidental expenses of the school. We do not think the time has come for confident prediction with regard to the ultimate result of these schools. We hope a goodly number of the younger portion of the pupils will remain in school till the stores of English literature and science are opened to them, and they thus become qualified for more extensive usefulness than they could be, if educated in the Hawaiian tongue alone.

We fear, on the other hand, that many others who have arrived at the age of from twelve to sixteen, and have but two or three years longer to remain in school, will be led to relinquish those studies in the Hawaiian language which would have fitted them to act as teachers, and to occupy other posts of influence and usefulness among their own people, for a mere smattering of English, little calculated to render them highly useful in any capacity.

The select school, under the care of Mr. Wilcox, at Waioli, on Kauai, and the Hilo boarding school, have been conducted with their wonted success. Located as they are on our extreme borders, on Islands to which almost none of the graduates of the seminary return, they fill niches in our great plan which should not be left vacant. For the latter, new buildings of a neat and substantial character have been erected, on an eligible site of about forty acres, furnished by the Hawaiian government. These buildings are fitted up with school and lodging rooms, refectory, &c., convenient for sixty or seventy pupils. They were built at an expense of about $7,500. Of this sum $4,000 were furnished by the government, $2,000 by the American Board, and $1,500 by churches and individuals.

The seminary at Lahainaluna, supported by the government, has gone steadily forward with its usual success, except so far as, in common with the Hilo boarding school, it has yielded to the pressure of the times by introducing

the English language as one of the principal studies. The health of the principal has become impaired to such a degree that he has found it necessary to resign his post. Mr. Andrews of Molokai has received, and, with our approbation, has accepted a call to a professorship in that institution.

Intemperance.

In regard to the use of intoxicating drinks, the following language is used:

The tone of morals among the Hawaiians, though not what it should be, is, perhaps, all things considered, as healthful as could be expected. Time was when the Maine law, or prohibitory system, was in force, and the banner of temperance waved in triumph over our fair isles. But greater kingdoms, much to their discredit, would not allow its continuance. We must be like them, or lose our claim to the honor of being ranked among them. Restrictions must be removed, the means of intemperance must be introduced. We must, like other nations, have the wonderful blessings of rum-drinking! To exclude them would be outrageous! True the blessings, if possible, must be confined to the foreigner, but denied to the poor Hawaiian; though efforts on his own side have of late been made to extend them also to him. Foreigners may buy, and sell, and give, and use inebriating drinks among themselves, and that with impunity, unless they go beyond all bounds of decency and order in the eyes of the public; but to sell or give them to Hawaiians, is a breach of the law and exposes to punishment. This, however, does not prevent Hawaiians from manufacturing, and obtaining in other ways, the intoxicating draught, nor from using it when obtained, provided they do it secretly, or manage to keep a tolerably upright gait when exposed to the public gaze. But, mistakes are sometimes made; there is a too free use of the article, and the gait becomes unmanageable, and the poor native is found drunk and treated according to law. Among our good people there is a commendable degree of restraint. For the most part they cleave to the principle of tetotalism. One occasionally wavers and falls; and strangers who visit the metropolis, having less moral strength than the long tried citizen, fall often. The fear is that there is much more of this kind of immorality than comes to the knowledge of their teachers.

Religion.

Perhaps our report on the state of religion will not differ materially from that of the preceding year. We would gladly give some cheering descriptions of refreshing seasons, as in years gone by. But this privilege is not now granted us. We have not experienced what may be called "revivals," and yet the ordinary labors of God's servants have been followed with cheering success. The Word has in many instances proved quick and powerful, and has accomplished the work desired, the conversion of souls. Often, during the year, has the eye of the laborious pastor gleamed with joy, and his heart swelled with unutterable delight, when at the communion table he had the precious privilege of increasing the number of communicants from among his converts; and angels looked on, and partook of the joy. Our statistical table will show that nearly seven hundred have been received into the different churches. There has been a most interesting revival in Oahu college, the fruits of which, it is hoped, will hereafter be employed in building up the kingdom of God, on these islands and elsewhere.

But the state of religion is to be determined from its fruits in the family, in society, at home, and abroad. It is not what it should be. In some families it does appear in the form of loveliness, meekness, patience, humility, communicating light and joy and comfort. Husbands and wives, parents and children, brothers and sisters, mingle together in harmony and kindness, are furnished with Bibles or Testaments, and perform domestic devotions together in a becoming manner. But such is not the fact in very many families. Though there may not be a religious family, or seldom one, that has not a family altar, yet there may be a want of union, of amity, of kindness, and other things of good report. Strangers might infer that there was a want of true religion; but this might be said of some Christian families having greater privileges, and placed in more advantageous circumstances.

In society, religion here appears much as it does in other lands. While it is to be regretted that it has not exhibited all that stability, and that progress in intelligence, energy and benevolence that might entitle it to more respect, yet it need not fear inspection. In some localities it may seem to have retrograded, but it is only in appearance,

occasioned by circumstances. It is to be attributed to poverty, reverses, want of light, or of proper stimulants to action, and proper agencies for drawing out action, all well understood by us, but not by strangers.

Benevolent Operations.

As still further illustrating the state of religious feeling and the influence of Christianity at the Islands, the brethren refer to the benevolent efforts of the people.

What have been the religious and benevolent enterprises of the churches since the last report? We will not refer to our Bible and Tract Societies, as these are mostly confined to foreigners, prosecuted by foreign agencies, and designed specially for the benefit of foreigners, though Hawaiians are not excluded. Yet we ought, perhaps, to make honorable mention of the Children's Missionary Society; for though the members are whites, they are mostly Hawaiians by birth. This society continues to cheer the hearts of the parents by its persevering prosecution of the objects for which it was designed. The state of its treasury shows that the contributions have not materially varied from those of former years. Its missionary, on the Island of Ascension, continues to receive sympathy and support; and it may be hoped the society will ere long furnish additional agents for the missionary work.

The Hawaiian Missionary Society has not done as well, in all respects, as in some previous years; and for this, good reasons might be assigned. But it has not been altogether inactive. True, its treasury has been more than exhausted by the unexpected expedition of the Rev. L. Smith to Fatuhiwa to visit the missionaries, and to cheer and help them on in their work. Yet the relation of their trials, faith, patience and perseverance, and of the baptism of the first Fatuhiwan convert, will doubtless tend to increase both the funds of the society and the missionary spirit among the Hawaiian churches. It convincingly demonstrates the practicability of carrying the gospel to other Isles by the instrumentality of native missionaries.

"Mormonism and popery" are spoken of as not manifesting now any great degree of vitality, though still existing, and doubtless working mischief at the Islands. The statistics of the churches, for the year 1855, are presented in the following table.

STATIONS.	Received on profession.	Received on certificate.	Whole number for the year.	Dismissed.	Deceased.	Excluded.	Whole number in regular standing.	Contributions. Pastoral support.	Foreign missions.	Church erection.	Other objects.	Total.
								$	$	$	$	$
Hawaii—												
Hilo,	83	14	97	13	18	45	5,247	1,200 00	325 00	1,975 00	500 00	4,000 00
Waimea,	57	22	79	23	53	64	1,868	500 00	200 00	1,550 00		2,250 00
Kohala,	32	21	53	17	30	30	1,072	397 55	209 73	894 00		1,501 28
Kailua,	9		9		34	31	1,663					363 00
Kealakeakua,	44	6	50		10	72	1,114	600 00	50 00	400 00	250 00	1,300 00
Kau,												
Maui—												
Hana,	73	2	75			13	1,167	25 00	25 00	669 00		719 00
Wailuku,	7	3	10				1,647	292 00	40 75	1,094 00		1,426 75
Lahainaluna,	5	11	16				30					
Kaanapali,	6	4	10			4	617	212 25	30 00			242 25
Lahaina,												
Molokai,												
Oahu—												
Honolulu, 1st,	99	15	114	20	39	49	2,242	1,200 00	140 75	300 00	63 25	1,704 00
Honolulu, 2d,	7	26	33	9	21	34	740	769 37	320 00	601 55		1,690 92
Ewa,	44		44					150 00	90 00			240 00
Waianae,	6		6				160	89 00	50 00			139 00
Waialua,	6	5	11	6	8	11	390	443 00	78 00			521 00
Hanula,	20	1	21	3	6	10	306	309 00		94 00	20 00	423 00
Kaneohi,	7	4	11	3	9	8	500	380 00	155 88	600 00	100 00	1,235 88
Kauai—												
Waimea,	90	5	95	7	12	24	550					
Koloa,	80	21	101	5	15	16	417	250 00	122 00	185 00	100 00	655 00
Waioli,	13		13									

Strong's Island.

LETTER FROM MR. SNOW, OCTOBER, 1855.

Arrival of Dr. Pierson.

MANY of the readers of the Herald have doubtless been looking for some intelligence from Dr. Pierson, who sailed from the Sandwich Islands for Micronesia, under circumstances of great interest, in May, 1855. Letters from him must have been greatly delayed. It has been known for some time, at the Missionary House, that he had arrived at one of the islands occupied by the Micronesian mission. Letters from others have alluded to the cheering character of his report respecting islands which he had visited on his way, but no report, and no communication from him has as yet been received. The following letter, which was addressed to Mr. Clark, secretary of the Hawaiian Missionary Society, gives a graphic and most interesting account of incidents and feelings connected with his arrival at Strong's Island; where Mr. Snow and his wife had resided for some years, entirely cut off from intercourse with Christian friends. Mr. Snow must be allowed to tell his touching story in his own way. He writes:

Come with me, a few moments, and "rejoice with those that do rejoice."

Last Saturday morning, October 6, report came of a 'ship outside.' "O dear, more trouble! When will our sorrows have an end?" Still, for some unexplainable reason, I had an unusual flow of happy feelings; so much so that I spoke of them to Mrs. Snow, and remarked that I was to have a greater trial with that ship's company than usual, or there was something very good coming of it. The busy work of Saturday was going on till the ship made her appearance at the entrance of the harbor. My glass was in instant requisition to see what could be made of her. The survey was not continued long before I discovered a man not in a sailor's rig. And presently I saw him helping a lady up the side of the ship to look out. The distance being great, I judged from the movement, that it was Dr. Gulick and wife. Instantly Dove Island rung with the shout of their names. Soon there was an alternate eyeing of each other with our glasses, and answering each other's swing of the hat. But as I met Mrs. Snow about her work I found her eyes looked red and watery, and her voice seemed failing her. In due time my boat was manned with boys, and as I got nearer the ship, I found I had mistaken the man. Dr. Gulick was not Dr. Gulick, but somebody else. Yet they looked earnestly enough, and friendly enough, to be more than ordinarily interested in me, and as soon as I struck the deck, the greeting answered to a missionary's, and the name, to one we had long been looking for. So many thousand questions crowd upon the mind, that nothing seems to be asked, nor much answered, and yet in a few minutes we know a good deal of each other.—But this won't do, we must go ashore. 'Where's the mail?' The bag and little packages are soon found, and on our way ashore I learned that they had been having a blessed revival on board. The three mates had been born again, and a temperance society had been formed in the forecastle.—We are getting near the little stone wharf, and the company are reported at suitable speaking distance.

The Family Greeting.

But your imagination must fill up the scene when Dove Island received "the feet of him that bringeth good tidings and publisheth peace." Let us enter the cottage—'the lone missionary's home.' Those 'whose hearts and hopes are one,' are not very formal in their introductions, for you would think it but the meeting of old friends; yet it would seem they had been long separated, else why do the sisters hang upon each other's necks with weeping. 'Well, talk on awhile, while I look at the letter bag,'—and I fumble my pockets for a knife to cut the strings. But the 'not yet' of my wife brings the prodigal to himself, and the knife is laid by, the Bible is sought—the family are all together—it looks like family worship, except that the family is suddenly enlarged and we sit less formally than usual. The 103d Psalm is read; I then stop to look at those whom God had sent us, remarking that I had frequently said I should want to spend the first hour in sitting and looking at them. But their faces are already familiar, so brother Pierson reads the hymn,

> "'Tis by the faith of joys to come,
> We walk through deserts dark as night;
> Till we arrive at heaven our home,
> Faith is our guide, and faith our light."

Then, to the tune of old Hebron, we sing how faith brings heaven close to us, as we tread our desert journey, and how the look of the promised land can 'fire our zeal along the road.' As we bowed

together to pour out our gratitude—our overflowing hearts, to our covenant keeping God, it seemed that our faith had almost reached fruition.

But now the mail bag. Of course you will not want me to give its contents, except that I first learn that my dear and aged parents are yet left to pray for us, and to speak of the goodness of God in making them the humble instruments of raising up a son to be a missionary, and that they felt it to be one of their greatest blessings that their son had it put into his heart to go to preach the unsearchable riches of Christ to a benighted people. After tea the Doctor and I went on board to alter the arrangements I had made for the morrow; for the most I had dared ask of Captain Handy was that his ship's company, more or less, would attend our English service at my house Sabbath afternoon; also that he would not furnish our king with liquor. My dear brother, I wish you could have been with us at their accustomed evening service on deck that evening. Israel's Shepherd was there, feeding his sheep and nursing his lambs. O what a mount of vision, to see the sons of the ocean, becoming the sons of God. I had almost said, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

The Sabbath.

At 8½ o'clock in the forenoon, the boat is ashore for brother Pierson to attend his usual Sabbath morning service on board the bark Belle. My Lydia goes with them, that she may hear again the word of life from a new voice. My native service that morning looked as though dear old King George had got back among us, both as to the number present and the interest manifested. I may have spoken to you before of Keducca, a native of whom I have some hope that he is a child of grace. While Mrs. Snow is attending to her Sabbath school, he usually walks over to my house with me. I can hardly tell what to make of what he told me on this Sabbath. He said, yesterday morning he was off some way from home, on quite urgent business, but as soon as he saw this ship he dropped everything and hastened with all speed to the pilot's place; for, said he, "me think missionary stop board that ship, me want to go 'long pilot look quick." There had been three other ships here but a few weeks before and no such interest was felt. "Me no care nothing bout 'nother ship come before, but me think missionary in this ship, that's what for I want go look plenty." He was the first one up the ship's side from the pilot's boat; and seemed overjoyed at the fact that his presentiment had not deceived him.

At 2½ o'clock, in the afternoon, a very goodly number of the Belle's company are seated in the missionary's dwelling for our accustomed English service when ships are in the harbor. God knows how cheering it was to look upon so many who could sympathize and encourage us in our work. I have an English service every Sabbath afternoon, on the large Island, at the house of the pilot, Mr. Coverts, which most of the foreign residents attend, and good attention is given. I hope much good from it. The white residents on this island are spoken of by those who visit us, as far superior to those upon any of the islands about us. The Doctor went with me to attend this service at four o'clock.

A Converted Sailor.

At the hour for evening prayers on board the Belle, William White, the third mate, (who, when he left the Sandwich Islands, was a poor Catholic Portuguese,) called to excuse us, as we had had so much to do during the day; but said the captain wished us to come. I asked him about their prayer meeting,—what they did? He said, "Well, we asked the Lord to strengthen us." "And of course he did," I said, or made some such reply. Looking very thoughtfully, he replied, "But we want a leader." "Ah, but God will lead you, and help you too; only go on" "Why, Doctor," said he, "I can pray better when you aren't with us." "Yes," said I, "you can get along better without these stuck-up missionaries, can't you?" "Well," said he, "I used to think missionaries was stuck-up folks. I used to think they wanted to injure my appetite, but I don't think so now. I didn't think I could talk good enough for them; but I find this small simple talk is just what we want." His whole soul speaking through his eyes, he said, "I—I—can't make you seem like strangers—*I feel acquainted with you now.*" Dear fellow, he will know what that means when he studies John, and learns what Christ says about love.

Instead of their evening service on board, a very goodly number of the ship's company came to our family worship. One of the first evenings they kept their sitting, as though waiting for

something further. I then explained our mode of conducting family worship morning and evening. As they were rising to go, William White remarked, "I was in hopes we were going to have some more that good talk." Another incident interested me much, as showing the artless simplicity of this brother. He was their sexton on board ship, and during their religious services the big Bible used to lie on the "harness cask," and that was the Doctor's desk. One day something was tumbling about deck, and some one took it up and threw it on the harness cask. White came along, as though his feelings were injured, saying, "I don't like to see that; it's too sacred a place;" and then laid it in another part of the ship.

What shall be done?

Mr. and Mrs. Snow, who had been so long without associates, and were now so much rejoicing in renewed intercourse with Christian friends, were now to learn that those friends doubted whether they ought to remain with them, and were thinking of going at once to some other island. Mr. Snow writes:

Now comes Monday morning, and the question is, What is to be done? I asked for the Doctor's instructions. He had none. "None from brother Treat in Boston?" "None." "None from the Sandwich Islands?" "Spy out the land, and send back for more laborers." I told him they probably thought the men they had sent here would know best what to do, which is common sense; so there is no difficulty in that direction. Then I listened to something of a report about the land to be possessed, and was not long in discovering that brother Pierson felt that his home was not to be on Strong's Island, but on islands farther to to the windward. He had a strong feeling that Providence had opened such a door to him as ought to be entered with the least possible delay. It had become a serious question with him and his wife whether they should make any tarrying at all with us, or avail themselves of the present good opportunity to go directly back and settle upon some of those windward islands. So far as they had seen, every thing favored such a course. It was, so to speak, virgin soil. Whites and wicked seamen had not gained a footing. The king and chiefs appeared to favor such a course, and were desirous of their return. Another year, and this state of things might be entirely changed. So it appeared that after all our praying and waiting, we were still to be without associates, and our dying people without a physician. The course looked questionable, to say the least. I had many doubts as to the influence of such a course upon my people. They, like ourselves, had long been looking for a physician, and hoping much good from his residence among us. Yet if this was of God's ordering I felt assured he would take care of the results, in promoting his own glory and advancing his kingdom. As to ourselves, we felt that the trial would be no slight one; yet, by the grace of God, we had no heart to retain them, if they felt it duty to go. As I remarked to them at the breakfast table, "*My heart says go, my head says I don't know*" So, after talking, we took the Bible and went to praying. *I*, poor, weak fellow, lost my voice; so the doctor finished out my prayer. Meanwhile we had a call from the second mate to see about landing the things. Being informed that Doctor Pierson had not fully decided to remain on Strong's Island, he returned to the ship with a request from me for an interview with Captain Handy at my house, at his earliest convenience; as I wished to see what his feelings and judgment were upon the subject. I soon learned from the Captain that the subject had been talked over between himself and his officers, and their unanimous conclusion was, that the Doctor had better not return to those islands at this time. He assigned several reasons, which it is hardly necessary to enumerate.

While we were talking, Dr. Pierson came in, and reported a decision in his own mind, and in that of Mrs. Pierson, which was to stop at Strong's Island for the present; and before night all his things were ashore and housed. Yet he feels that Strong's Island is not his home, but the Mulgraves.

Letters from Dr. Pierson, giving an account of his voyage, and of his reasons for desiring to go at once to the Mulgrave Islands, will be looked for with much interest.

Recent Intelligence.

Sandwich Islands — A letter from Mr. Smith, dated June 30, refers to a visit he had recently made to the Hawaiian missionaries at Fatuhiwa, Marquesas Islands. The visit was occasioned by intelligence which had been received that these missionaries were short of provisions and had no means of purchasing. A vessel was at once chartered by the Hawaiian Mis-

ionary Society, to sail with supplies, and Mr. Smith was desired to go with it and visit the mission. He sailed on the 10th of March; was thirty-six days from Honolulu to Fatuhiwa; remained there ten days; and was nineteen days returning, reaching Honolulu May 15. He found the missionaries well, and cheerful and happy in their work, though "they had been obliged, for some months, to look too much on the shady side."

Canton.—Mr. Vrooman, in a letter dated June 5, speaks of his most recent missionary tour as follows:

I have made another excursion of about three hundred miles in circuit, nearly all of which was unexplored ground. My way is to hire a boat, get my books and other things, cook, food, &c. all aboard, and then invite my brethren to go along upon *short notice*. Their preparation seldom hinders more than an hour, and we are off. If they have books, we take them; the more the better. Rev. C. W. Gaillard and Rev. S. F. Smith were my companions in this last excursion, which we accomplished in nine days. We distributed over ten thousand copies of Gospels, tracts, and portions of the Old Testament; beside some hundreds of the entire New Testament, of Goddard's version. We traveled first North-West, then South, then South-East, East, North, and finally North-East, which brought us back "to the place of beginning." Our greatest distance from Canton may not have been more than seventy or eighty miles, in an "air line," but for intersections and windings of water-courses, no other country can compare with that through which we traveled.

We visited at least sixty villages and towns, never before visited by Protestant missionaries; and passed in sight of a much larger number which could not, under the circumstances, receive our attention. We sent packages of Gospels and tracts, however, to many places too far from the river to be visited. Sometimes a ferry, and at others a market boat, full of men, could be hailed, and made the bearer of "good tidings" to friends and neighbors sitting in darkness. We entered two walled cities, and in one instance walked directly into the city hall, and left books for the mayor and judges, who were at the time engaged in the trial of some criminals. Our reception by the people was, almost without exception, pleasant. Occasionally an individual would look sour, but there was not a single instance of opposition during the whole excursion. Several of the places visited contained over one hundred thousand souls, and very few of them less than one thousand. In one instance, standing upon the "levy" of the river, I counted twenty-four villages, of which only four or five were visited by us. We could not but feel that the harvest was plenteous, and the laborers few. A thousand able men would be required to gather in the harvest of souls now on this ground, and fast falling to perdition. I begin to have a *new desire* since making these excursions,—a desire to try and persuade men to enter and labor here. My views of Canton are much modified,—not of the city only but of the province. What God may do for us, we can not tell. He may not help us, and if so, all our work is vain; but from what I hear of other mission fields, and from what I have seen here, I do not think more flattering prospects of reward for labor are anywhere presented. We saw many places which would make a lovely residence for a missionary; may the Lord send men to occupy them! I spoke, in various places, from five to fifteen minutes, and found no difficulty in being understood in the Canton dialect. But details would require a book instead of a letter.

Madura.—Mr. Rendall writes, July 3, "Within a month, two of the catechists of our mission have died. Robert W. Landis, connected with my station, died at Madura after an illness of three weeks. He was formerly a teacher in the girls' boarding school, but had been a catechist at Vattiaputty, a village seven miles south of Madura, for a year and a half. He had the confidence of the people in the village, and was exerting a good influence over them. His death is a loss to the station. The other catechist was a young man named Mills, who died suddenly of cholera at Periacoolum. He graduated from the seminary a few months ago, and was a promising young man."

Antioch.—Mr. Morgan wrote, August 2d, that he had recently visited Kessab once and Bitias twice. Of the former place he says, "The gospel is making progress in that village, and in the villages to the south, though there is but little outward demonstration of the fact. The Catholics have seen the folly of their former policy, and now leave the Protestants in quiet. Their efforts most decidedly resulted in good to the cause of the truth. In one small village they totally failed to make proselytes, and now there are in that place several men who are ready to declare themselves Protestants." The young men who were some time since excluded from the church have repented of their sin and been restored. In regard to Bitias he writes:

My second visit was in company with the native pastor from Kessab. We went on Saturday afternoon, spending the Sabbath and Monday there. My principal object was to find out, as nearly as possible, the spiritual condition of that little community. For some time there have been several persons there who have wished very much to have the Lord's supper administered to them, and baptism to their children; and I have hoped that, on examination, we should find enough suitable persons to form

a small church. But I am obliged to say there is not a person in the community who seems to give evidence of a change of heart. Their ignorance about spiritual things is really astonishing. I am satisfied that their anxiety about the Lord's supper and baptism is, to a great extent, if not entirely, owing to the remains of their old views of the sacraments. They yet ask, "If a man dies without partaking of the Lord's supper can he be saved?" They have not emerged from the darkness of their old superstitions. I do not know how to account for this. The young men who have hitherto labored there, were like all the other helpers whom we send out. But the seed they have sown has not yet sprung up. I shall endeavor to provide a teacher for the school, that the helper there may give all his time to the evangelical instruction of the people. But more than all, we must pray for God's blessing to rest on these efforts.

Of Antioch, as a place of residence, Mr. Morgan speaks very favorably.

Quite contrary to my expectation, I have found the climate of Antioch much more agreeable than that of Kessab. That village is so sheltered by the steep sides of Mount Casius, that the sea-breeze does not reach it. Here, on the contrary, for the last fifty days, there has not been a twelve hours' cessation of that refreshing wind. We have made a record of the temperature three times a day for some time past, at 7, A. M., 2, P. M., and 9, P. M. The following are some of the results for July. Taking the average of the observations, the coolest day of the month was the 24th—79°. The hottest was the 12th,—86,6°. At 2 o'clock, on the 12th, the mercury was at 91°. The previous day it rose to 92°, but the morning was cool, so that the average of the day was less. The average temperature at 2 o'clock for the month was 86,5°. The general average was 85°. The lowest temperature marked was 77°, and the highest 92°; but this does not show the temperature as we feel it. The sea breeze is so cool and constant that one seldom feels the heat uncomfortably. The hottest day of the month, I rode from Antioch to Daphne at 2 o'clock, without an umbrella, and did not experience the slightest inconvenience from the heat. So far as temperature is concerned we have nothing to complain of in an Antioch summer. The great want here at this season is water. That of the wells is brackish, that of the river is muddy and otherwise impure, while the fountains are few and furnish a very small supply. Our servant went the other day to one of these fountains and found forty jars waiting for their turn. I asked him why he did not go to the other. "I should probably find a hundred there," was his reply. And yet within five miles is the great fountain of Daphne, which formerly supplied Antioch with water. Still nearer the city there is a large fountain of beautifully clear water, and on the other side, just beyond St. Paul's gate, is another spring, amply sufficient for all the wants of the city. But it requires enterprise and public spirit to accomplish any thing for the public good, and these two qualities do not enter into the composition of the Turk.

Constantinople.—A letter from Mr. Dwight, mentions his return to the capital on the 5th of August, after an absence of several weeks, rendered necessary by the state of his health. He returned much improved, "but not yet fully restored" He writes, "All our congregations are increasing in size, and from time to time souls are added to the church. The quarter of Samatia seems to be in an interesting state, and to demand the presence of a missionary. I was informed to-day, that some time since the bishop of that quarter ordered his priests to write down the names of all who would not come to confession; and that the number rose to *fifteen hundred*, all of whom said they confessed to God, not to man. The bishop was going to excommunicate them all, but the Patriarch ordered him to desist. The number was too frightfully great!"

Trebizond.—Mr. Powers writes, August 7, that he had recently returned from a tour, during which he had visited Tokat, Sivas, Cesarea, Yozgat, and Marsovan. He went at the request of the missionaries at Sivas, to assist in settling difficulties in the church, and devising measures for its future peace and prosperity. He returned, having reason to hope that he had been enabled to exert a very happy influence, and grateful, not for this only, but also that a kind Providence had watched around him in all the daugers of the way. He writes:

So far as *apparent* results are concerned, the object of my visit was in good measure attained. The members of the church were even more ready than I anticipated to acknowledge their faults, and to make mutual concessions and promises of amendment. As they are not now, as heretofore, to be left without spiritual watchmen and guides, it is greatly to be hoped, and expected, that a better state of things will prevail. At Marsovan I had a work to perform very similar to that at Sivas. I found coldness and alienation of feeling among the brethren, arising in part from misunderstanding of certain business matters that took place two years ago, of which I had personal knowledge. Here also the brethren, after listening to explanations and exhortations, readily acknowledged their wrong doings, mutually forgave and were forgiven, and agreed to live together in peace, harmony and love. I was happy to find that Pastor Hohannes, who had recently entered on his labors in Marsovan, enjoyed the love and confidence of the community, and had a fair prospect of being greatly useful there.

Throughout this whole tour, I have had occasion to acknowledge the protecting care of divine Providence. A part of my way, that between Sivas and Cesarea, led me through a region infested with Koords and Afshars, heretical sects of Mussulmans, who have the fear neither of God nor man before their eyes. They are the most perfectly lawless human beings any where to be found. To travel through the region without an armed guard would be regarded as presumptuous. With such a guard I traveled in perfect safety, and returned to my home without the least accident or harm, grateful for what I had been permitted to see and enjoy, and to do for the peace and welfare of these infant churches of Christ, as well as for the protection and blessing of Him who had signally prospered my way before me.

At Samsoun, Marsovan and Yozgat, some laboring in secular employments, and some as teachers and native helpers, I found four families of Protestants from our community in Trebizond, among whom are seven professors of religion. My intercourse with them was peculiarly gratifying and tender; the more so, doubtless, from the fact that I may soon leave this part of the missionary field, so that we may see each other no more. This fact also added much of tender interest to my visit at all the stations above mentioned.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 16th of July, Rev. George B. Nutting, of the South Armenian mission, and Mrs. Susan A Nutting, of Geneva, New York, sailed from Boston for Smyrna, on the bark Henry Hill, Capt. Watson. They were accompanied by Mrs Hodges, the mother of Mrs. Nutting

On the 4th of August, Rev. Samuel W. Bonney, of the Canton mission, and Mrs. Catharine V. Bonney, of Albany, New York, sailed in the ship N. B. Palmer, Captain Low, for Canton.

On the 18th of August, the following persons sailed in the ship Montgomery, Capt. Hamilton, for Bombay:—Rev. Samuel B. Fairbank, late of the Bombay mission, now of the Ahmednuggur mission, and Mrs. Mary Fairbank, of Ahmednuggur, India; Rev. William Wood, of the Satara mission, and Mrs Eliza M Wood, of Pittsfield, Massachusetts; Rev. Samuel C. Dean, of Oakham, Massachusetts, and Mrs. Augusta E. Dean, of Andover, Massachusetts; Rev Charles Harding, of Conway, Massachusetts, and Mrs Julia M. Harding, of Plymouth, Connecticut. Mr. Dean was educated at Amherst and Andover; Mr. Harding is a graduate of Yale College and Union Theological Seminary; both are destined to the Mahratta field. Mrs. Fairbank and Mrs. Dean were born in India, the former being a daughter of Mr Ballantine, of the Ahmednuggur mission; the latter a daughter of Mr. Abbott, late of the same mission.

On the 12th of September, Rev Silas McKinney and Mrs. Fanny N. McKinney, of the Zulu mission, sailed from Boston, with their children, in the bark Springbok, Captain Mayo, for Cape Town; returning to their former field of labor.

CLOSE OF THE FINANCIAL YEAR.

At the commencement of the last financial year, August 1, 1855, the debt of the Board was $20,507 90. The expenditures for the year which has just closed amounted to $323,000 49. On the other hand, the receipts for the same period were only $307,318 69. Hence the debt, on the first of August, 1856, was $36.189 70. It will doubtless be necessary to bring this subject before the churches in due time.

ANNUAL MEETING.

The Forty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Newark, New Jersey, on the last Tuesday of October, 1856, at 4 o'clock in the afternoon. Dr. Brainerd, of Philadelphia, or in case of his failure, Dr. Bethune, of Brooklyn, is appointed to preach the sermon.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.		
Falmouth, 2d cong. ch. and so. m. c.	26 12	
Mechanic Falls, Ch. and so.	18 00	
Portland, 2d do. m. c. 54,90; Mrs. M. D. 5; High st. ch. 5,51; State st. ch. m. c. 72,73;	138 14	
Union, Rev. D. F. Potter,	10 00—192 26	
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Lyman, Cong. ch.	15 00	
Norridgewock, 1st do. 91,50; Mrs. Dole's s. s. class, 50c.	92 00—107 00	
		299 26

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.		
Campton, Cong. ch. and so.		9 10
Merrimack co. Aux. So. G. Hutchins, Tr.		
Hopkinton, 1st cong. ch. chil.	3 56	
New London, Two girls,	2 00—5 56	
Rockingham co. Conf. of chs. F. Grant, Tr.		
Exeter, 1st and 2d chs. m. c. 15,96; Rev. A. M. 10;	25 96	
Stratham, Cong. so.	1 50—27 46	
Strafford Conf. of chs. E. J. Lane, Tr.		
Gilmanton Centre, Cong. ch. and		

so. wh. and prev. dona. cons. THOMAS ADAMS an H. M. 56 75
Laconia, Cong. ch. and so. 29 23—85 98
Sullivan co. Aux. So. E. L. Goddard, Tr.
Charlestown, Gyles, Moses P., James C., and Samuel Merrill, for Missionary Ship, 5 00
133 10

Legacies.—Nashua, Rev. John M. Ellis, by Josephine M. Ellis, Ex'x, 500 00
633 10

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, A s. s. class, 1 00
Caledonia co. Couf. of chs. E. Jewett, Tr.
St. Johnsbury, N. ch. and so. m. c. 102 89
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Cong. ch. m. c. 32; N. L. pew rent, 18; 50 00
Rutland co. Aux. So. J. Barrett, Tr.
Pawlet, Cong. ch. 20 77
Windsor co. Aux. So. J. Steele, Tr.
Sharon, C. Baxter, wh. cons. Mrs. ADA B. PALMER of Dixon, Ill. an H. M. 100 00
274 66
Alburgh, s. s. for ed. of hea. chil. 11 00
285 66

MASSACHUSETTS.

Berkshire co. Aux. so. J. Sedgwick, Tr.
Lee, Cong. so. gent. 160,06; Eli Bradley, wh. cons. Mrs. AMANDA BRADLEY an H. M. 100; la. 74,29; m. c. 61,65; 396 00
Sheffield, Gent. 55; la. 42; Syrian miss. cir. for ed. in Syria, 30; 127 00
W. Stockbridge Village, Cong. ch. 15 00—538 00
Boston, S. A. Danforth, Agent, 61 48
Brookfield Asso. W. Hyde, Tr.
Spencer, 1 00
Essex co. North, Aux. So. J. Caldwell, Tr.
A friend, 25 00
Bradford Academy, 30 00
West Newbury, 2d cong. ch. 3 15—58 15
Essex co.
Beverly, T. H. P. 11 00
Salem, Tab. ch. friends, 61; Miss. savings bank of Henry P. Jewett, dec'd, for Missionary Ship, 3; 64 00—75 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
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Plainfield, Cong. ch. m. c. 15 00
Williamsburg, N. Sears, 25 00—126 00
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Upton, Mrs. C. F. 5; L. F. 4; W. F. 3; 12 00
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, 1 00
Lancaster, H. M. Prescott, for Miss. Ship. 1 00
Sterling, Mrs. Bailey, 4 00—6 00
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Roxbury, Eliot ch. m. c. 12 78
W. Roxbury, South evan. cong. ch. m. c. 12,91; a s. s. class, 1; 13 91—131 69
Worcester co. Central Asso. W. R. Hooper, Tr.
Dana, 3 00
Leicester, Indiv. for Zulu m. 25 00—28 00
1,037 32
A friend, 20; do. 6; do. 3; Andover, West par. 62,25; m. c. 12,37; ack. in July, as fr. 1st par.; Chelsea, Broadway ch. and so. m. c. 36,28; J. A. Copp, 50; Lawrence, Lawrence st. ch. and so. 58,42; Lowell, Appleton st. ch. 154,81; Melrose, cong. s. s. for Miss. Ship, 6,68; Reading, Old South ch. and so. to cons. THOMAS H. SWEETSER an H. M. 100; Woburn, 1st cong. ch. and so. 221,35; 656 54
1,693 86

CONNECTICUT

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
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Stratford, Cong. ch. m. c. 82; la. miss. so. 118,11; wh. cons. Miss ELIZABETH CURTISS and Miss ALIDA R. BOOTH H. M.; 200 11—245 44
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Hartford co. Aux. So. A. W. Butler, Tr.
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East Windsor Hill, s. s. 6 00
Hartford, Centre ch. m. c. 16 90
New Hartford, N. ch. 30,40; Mrs. Eliza S. Brown for *Ann E. Morton*, Ceylon, 12; 42 40
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Bradford, Cong. ch. m. c. 48 63
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Scotland, s. s. 2 51
Windham, Rev. G. P. S. 7 00—9 51
863 15
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1,163 15

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Unknown, Rev. C. L. Van Dyck, 10; three chil. of do. 7; 17 00—116 46
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Sherburne, D. B. K. 10 00
199 16
Ded. disc. 50—198 66
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(Of wh. fr. Moses H. Baldwin, wh. and prev. dona. cons. Miss HELEN P. BALDWIN an H. M. 50; Brooklyn, Maria L., Ella, and Lillian Hills, for Miss. Ship, 3;) 361 46
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Canton, Pres. s. s. 10 00
686 58

Albany, J. B. Jermain, 50 00
Austerlitz, Cong. ch. 7 50
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Champlain, 1st pres. ch. 166; Pliny Moore, wh. and prev. dona. cons. Mrs. Pamela S. Moore an H. M. 50; 216 00
Corning, by L. H. Robinson, 37 59
Dundee, Pres. ch. 10 00
Ithaca, Pres s. s. 20 00
Kingsboro', Mrs. A. Potter, 10 00
Livonia, m. c. 15 00
Lumberland, Cong. ch. 2 25
Manlius, Pres. ch. m. c. 10 95
Northville, Young people's miss. so. 31 50
Norwich, 1st cong. ch. (of wh. to cons. Abner W. Warner an H. M. 100;) 113 71
Parishville, Cong. ch. 8 00
Pittstown and Johnsonville, Pres. ch. 20; Mrs. Van Nume, 10; 30 00
Utica, R. D. ch. s. s. 28 39
Vernon Valley, Pres. ch. m. c. 5 00
Windham Centre, Young people's benev. so. 8 88
Yonkers, Pres. ch. 85 00—893 09

1,579 67

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Blawenburg, R. D. ch. s. s. for ed. hea. chil. at Amoy, 20 00
New Brunswick, 2d R. D. ch. for ed. two children in Arcot m. 25 00
Paramus, R. D. ch. 33 00
Raritan, 1st do. m. c. 34 76—112 76
Bloomfield, Two friends, to cons. Rev. Henry L. Wadsworth, of Newfoundland, an H. M. 100; J. E. B. 10; Parsippany, pres. ch. 15; 125 00

237 76

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537 76

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Conneautville, C. 1 00
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VIRGINIA.

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New Carlisle, Pres. ch. 15 00
Paddy's Run, Cong. ch. 16 59
Walnut Hills, Miss M. Overaker, wh. and prev. dona. cons. Rev. Lyman Alden an H. M. 20; Lane sem. ch. m. c. 6,45; 26 45

129 44
Ded. disc. 1 00—128 44
By Rev. S. G. Clark.
Waterville, 6 00

134 44
Cleveland, La. miss. sew. so. for fem. sch. Ceylon, 30; for ed. of two girls at Bombay, 24; 54 00
Edinburg, 28 00
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223 44

INDIANA.

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Crawfordsville, Wabash College miss. asso. 20 11
Indianapolis, 2d pres. ch. 159,65; m. c. 7; 166 65
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Terre Haute, Baldwin pres. ch. 67 50

264 26
Ded. disc. 1 75—262 51

ILLINOIS.

Griggsville, Cong. ch. and so. 51 35
Lamoille, do. 6 00
Woodburn, do. 47,19; A. L. Sturges for Bonabe m. Ascension Islands, 25; 72 19—129 54

IOWA.

Bentonsport, S. Richards, 16; Mrs. H. H. 2; 18 00
Freeport, Miss E. J. H. 5; W. A. K. 1; 6 00
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TENNESSEE.

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72 85

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Shakopee, Rev. J. W. Pond, 10 00

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Milltown, St. Stephens, N. B. cong. ch. m. c. wh. cons. Rev. Horatio Q. Butterfield and Henry F. Eaton H. M. 190; la. sew. cir. 50; 240 00
Wheelock, Choc. na. by Rev. J. Edwards, 55 00

295 00

Donations received in August, 6,614 69
Legacies, 800 00

$7,414 69

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $190 96

DONATIONS IN CLOTHING, &c.

Enfield, Ms. A box, for Rev. Wm. Mellen, So. Africa, 30 00
Windham, Vt. A box, fr. la. benev. so. 24 00

54 00

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